The Lutheran Standard

FEBRUARY 14, 1961
VOLUME I NUMBER 4

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Come to Calvary's holy mountain, sinners, ruined by the Fall.

SEE PAGE 25

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 FEBRUARY 14, 1961 Number 4

FEATURES

Page

3 73,000,000 Civilized Pagans ..... Philip Dybvig
American Missions in the ALC ministers to a great nation of unchurched in our midst

11 Why So Many Kinds of Lutherans? ..... Wilfred Bockelman
A discussion of the various Lutheran churches in America and the prospects for more mergers

13 Only a Layman? ..... Loren Halvorson
The best place for a layman to serve his church may not be in the church building

16 Going Up to Jerusalem? ..... Stanley D. Schneider
A sermon for the beginning of Lent

18 Seeds of Leadership ... Howard Sandum
A survey of the Dept. of Parish Education

REGULAR DEPARTMENTS

5 Karl A. Olsson
6 Washington Observer
7 News
20 Editorials
22 Mr. Editor
28 Question Box
30 Family Size
31 Lifelines

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About This Issue...

Two things share the spotlight in this issue: the beginning of Lent, or Passiontide, and the cause of American Missions. These two matters are not unrelated. The Christ whose sufferings, death, and resurrection we commemorate during Passiontide and the Easter season came to seek and to save the lost—*all* the lost. And he wants the gospel of salvation preached to all men, beginning at the place where we are. For us that beginning means American Missions. In the lead article in this issue Dr. Philip Dybvig, executive director of the Division of American Missions, calls attention to the "nation" of unchurched people to be reached and won for Christ here in our own land. Prof. Stanley Schneider, who teaches homiletics (the art of preaching) at the Evangelical Lutheran Seminary in Columbus, Ohio, helps attune our souls to the message of Passiontide through his meditation on the familiar "Behold, we go up to Jerusalem" text.

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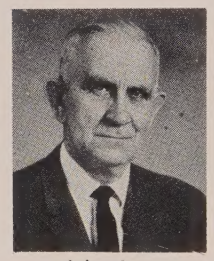
The final articles in two series appear in this issue. Associate Editor Wilfred Bockelman, by paying his respects to the "other Lutherans" in the United States and Canada, finishes a series that gives one a bird's-eye



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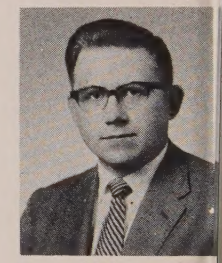
Wilfred Bockelman



Loren Halvorson

view of Lutheranism in North America. Dr. Loren Halvorson, an assistant director in The ALC's Division of College Education, whose special assignment is church occupations and lay training, brings to a challenging conclusion his series of articles on the ministry of the laity. One of the editorials is written by Dr. John M. Jensen, formerly editor of the *Ansgar Lutheran* of the United Evangelical Lutheran Church and now a full time member of the editorial staff of the Augsburg Publishing House and a contributing editor of THE LUTHERAN STANDARD.

* * *

American Missions will again be featured in the next issue. February, you know, is American Missions Month in The ALC's Calendar of Causes. Interesting aspects in the realm of American Missions will be highlighted in articles by Dr. Hugo N. Eskildson, a layman of Rockville, Md., and by Pastor E. H. Schalkhauser, of Detroit. The fact that March is World Missions Month will be anticipated in an article, "Medic with a Mission," written by Associate Editor Rolf Aaseng, which takes us to a Lutheran mission field in India. Prof. W. A. Poovey of Wartburg Theological Seminary, Dubuque, Iowa, will contribute the second in a series of three Lenten sermons

Even though the church continues to grow there are in the United States today

73,000,000 Civilized Pagans

By Philip S. Dybvig

It may be a surprise to many that despite the much-publicized and continuous growth of the church in the United States the unchurched population increases by a million a year!

Another surprise may be the fact that the unchurched population has been increasing every year down through our history.

Most disturbing of all is that the unchurched population has now reached the staggering total of 73,000,000 people. This is a veritable nation within a nation. In fact, it is more than the total population of the two Germanys and 20,000,000 more than any other nation in Western Europe.

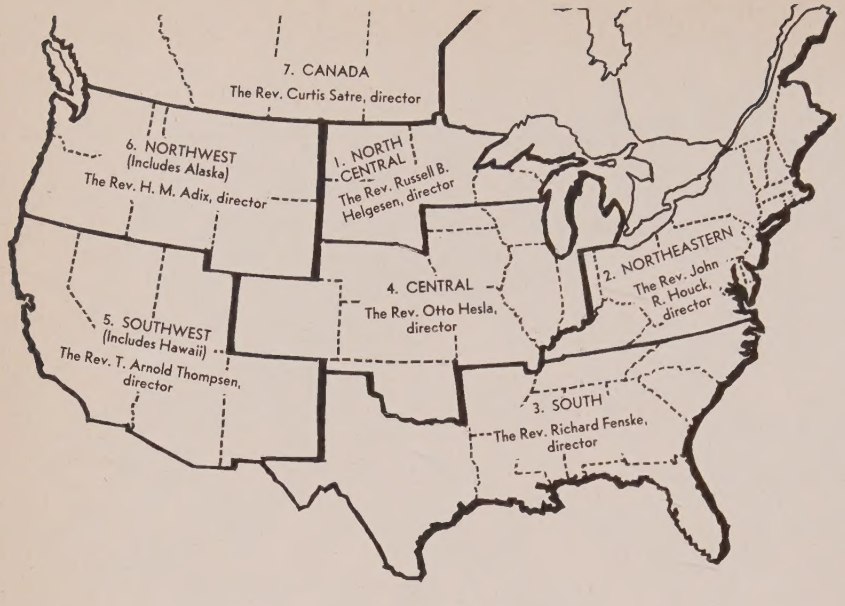
This nation of 73,000,000 civilized pagans within our nation should always be taken into consideration when we generalize about the influence of the church. In a period of great increase in church membership there has also been a great increase in crime. Some have therefore said, "What's the use? This proves that the church has no influence." But it proves nothing of the kind. Even if the church were a 100% deterrent to crime (though we know it is not and was not intended to be), we could still have an increase in crime because of this nation of unchurched within our nation.

Dr. Dybvig is director of American Missions in the American Lutheran Church

Instead of wringing our hands over the situation, we address ourselves to the question of how to stem the tide. We do this because we are sure that the church has not lost its influence, and never will so long as we continue to preach the gospel, which is "the power of God unto salvation."

While other divisions of the church have the privilege of working almost altogether among the Christians in our midst, as for example in theological education, we in American Missions are under a mandate by the very constitution of our church to concentrate on the unreached and the unchurched. We are told "to bring the gospel to unreached communities by helping where necessary to establish new congregations" and "to encourage and help existing congregations reach out to all unchurched people." In other words, we are like the man who left the fold and spent all his time seeking the one who was lost, remembering always that the one has now become millions.

Note that we are to "help existing congregations" reach out to the unchurched. Some existing congregations have difficulties because of eroding populations, as in the open country. Others have difficulties because they are in the inner



city where rapid shifts of population bring radical changes. This is where we can and do give special help. Sometimes we assist in planning new parish alignments. At other times we help by both planning and outright subsidy to rearrange parishes or to re-program.

Assisting existing congregations is the lesser of our responsibilities because most of them are well able to carry on by themselves. However, the work of these existing congregations is the major factor in reaching the unchurched. They are by far the most numerous. They are led by capable, experienced pastors; many have complete staffs of full-time workers; all have large numbers of consecrated lay workers operating in church plants that are becoming more and more adequate. We must look to the existing congregations to do the major job of reaching the unchurched.

There is no question but that the tide of the increase of the unchurched can never be stemmed without effective programs of outreach to all people in every community by these congregations. If a community stands in need of the gospel, we must first ask, "Does God have a congregation in the community?" If he has, we have every right to look to that congregation to bring its witness. If God does not have a witnessing congregation in the community, it then becomes the responsibility of the Division of American Missions to establish one. This is true because the congregation is not only the basic organizational unit in the Christian Church, but also the one to which has been entrusted the Means of Grace.

True to Our Name

The very name of our new church emphasizes our responsibility. We are to be an American church. We have made a good beginning by crossing nationalistic lines in our merger on a grand scale. Some people objected to the name of our church, saying it was too nationalistic. Interestingly, it was chosen because the word "American" de-emphasizes nationality. Just as on Pentecost there were Medes and Persians and people from every known land, so in America there are people from all parts of the world. There is a gospel-like universality in our American tradition which is beautifully emphasized in the words of Emma Lazarus inscribed on the Statue of Liberty:

> "Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The wretched refuse of your teeming shore,
> Send these, the homeless, tempest-tossed to me:
> I lift my lamp beside the golden door."

Boards of American missions have often been accused of being interested in starting churches only where the money comes back quickly. Not so. We are interested in starting churches where we can effectively reach the largest number of people. And all our experience shows that when we reach people, the money is no problem. True, it may take a little longer in low income communities because we have to reach a few more. But the annals of home missions are replete with experiences showing that the boards have no hesitancy in establishing work in such communities. On the other hand, we cannot justify using God's resources in places where we cannot effectively reach people. Our emphasis is ever on people, people, people.

Effect of the Merger

Now that we are a merged church will the program be increased or will the added machinery bog it down? Will this first year be one in which little is accomplished because of time devoted to organization? Will the new merged church do more or less than the total accomplished by the three churches operating separately? These are serious questions demanding answers.

Answers in American Missions began to appear when the entire board together with all the district presidents, met in December to make plans for the new year. There we received evidence of a considerable increase. Plans are definite for an increase in the number of churches to be established in 1961. This increase may be approximately 25% more than the average for the last five years and 80% more than the average for the last 10 years. Moreover, if there is an increase in the number of churches we have much cause to believe there will be a corresponding increase in the number of souls won for the Lord Jesus Christ.

Another forward step is the formation of a Department of Urban Church Life with adequate funds to carry out an aggressive program, helping churches in changing inner city situations to re-program their work and reach out more effectively. Dr. R. D. Lechleitner will direct this work.

Best of all, the above increases are possible without in any way curtailing support from Eskimo Missions, Mexican Missions, the Seattle Seamen's Center, or Church in Town and Country.

All of the above is made possible because the board and staff members were appointed a year or more in advance so that preparations could be made. This advance planning makes it possible to begin 1961 with almost everything ready. The

should be no loss of motion due to getting started under new auspices.

Most important of all, the merger provided an occasion for creating a new program which combines the finest and the best features of the programs of the three merging churches. Specific advantages came through adoption of outstanding features of the ALC package mission program as well as of the ELC trust certificate plan and the UELC program. Putting the best of each into one new program does promise a great increase in the work, and we repeat: This will surely mean an increase in the actual number of people reached with the gospel of Jesus Christ.

Administering the Program

For purposes of administration, the board has divided the geographic area of responsibility into seven regions. (See map on facing page.) It was impossible to limit ourselves to the regular regional offices which were established with special concern for existing congregations, while we in American Missions have greatest concern for those that do not yet exist. A regional director will be in charge of the board's responsibilities in each area, and will work with district presidents and the district American Mission committees in planning and administering the program in the area.

Detailed Plans for 1961

The board approved 43 fields for occupancy in the first part of 1961. When the board meets again April 18-20, it expects to select the next group of 19. If all goes well and if financial resources come in as anticipated, it will select another group of 18 at a meeting in September. This brings the total for the year to 80, compared with an annual average for the last 10 years of 41. Obviously, the last group of 18 is problematic, depending on the response of the jubilee offering, and the response to the entire program, including sale of trust certificates, sponsorship, and membership in the Church-of-the-Month Club.

The board and the staff hereby appeal to the entire church to give fullest possible support in every way, including prayer to our heavenly Father that he may make this possible, so that more and more people on our

(Continued on page 27)

MOURNING BECOMES

By Karl A. Olsson

By a coincidence I have been reading lately from three masters of melancholy: Augustine, Alfred Lord Tennyson, and Emily Dickinson, and finding myself much rewarded. It has led me to the unoriginal conclusion that we don't make much of grieving any more. We have our sorrow, to be sure, as poignant as ever, but it rarely gets itself stated and resolved. A hundred years ago grief was articulated not only in a vast flora of funerary symbols but in elaborate descriptions of death beds and, inevitably, in some form of literature.

SMALL SORROW

Perhaps the age is too mobile and too practical; perhaps the titanic griefs of Dachau and Buchenwald have rendered our private sorrows too minute to notice. Whatever the reason, we are allergic to tears, not only the tears of sharp anguish but the tears of receding melancholy and even the tears of gratitude and joy.

We are puzzled by Augustine's narration of what followed upon his mother's death: "And I gave way to the tears which I before restrained, to overflow as much as they desired; reposing my heart upon them; and it found rest in them, for it was in Thy ears not in those of man." And we find Tennyson's words about "tears, idle tears," not only unintelligible but unpleasant. The bard of Farringford weeping into his beard and writing in soft sibilance about a melancholy "dear as remembered kisses after death"—is he truly a man? The sort of man who might smoke Marlboros and fish for marlin and get his face in *Sports Illustrated?*

And isn't Emily Dickinson, whose 56 years of life were devoted to weaving the bright web of sorrow, just a little morbid?

If I shouldn't be alive when the robins come,
Give the one in red cravat a memorial crumb.

If I shouldn't thank you, being just asleep,
You will know I'm trying with my granite lip.

Isn't it quite evident that Miss Dickinson should have had analysis? All those death wishes! Ugh!

EMPTY OPTIMISM

The difference between that age and ours is not only that it was scientifically infantile with ridiculous locomotives and poor pavements but that it still knew what we are rapidly forgetting. It still knew that there are things in existence which cannot be changed but which must be endured. We don't believe that any more. We don't permit ourselves any longer to use words such as incurable and irremediable. For us everything can be taken care of. In a few years we shall not have to worry about disease or even about dying. There will be pills.

Augustine pressing his fists into his eyeballs, and Tennyson writing in the anguish of his art about his friend Hallam, and Emily Dickinson walking sadly through the cemetery at Amherst where so much of the little town had taken lodging—all of these will seem even more quaint than now and certainly irrelevant. For they were forced to think deeply about Time and Eternity. They saw the rosebuds swell and wither. They saw faces grow pale.

Whereas we shall have done with eternity. We shall have only time. We shall have sin but we shall not have death. We shall have boredom and weariness but not cessation. We shall look around with dry eyeballs and with empty hearts upon a world which no longer knows how to weep. And perhaps we shall pray, if we then know how to pray, that God will give us back our tears. And perhaps we shall promise God that if we can be given back our weeping, we shall leave it to him to wipe away our tears.

WASHINGTON OBSERVER

by Lambert Brose

Lutherans Parade; Red China Marches

The inaugural festivities last month came off gloriously, despite the bad weather.

JFK, our nation's seventh-tallest President, was his usual imperturbable and assured self. Jacqueline was breath-takingly beautiful. (Has a President's wife ever been described as unattractive!) And it was a thrill for many of us—leaving politics aside—to see fellow-Lutheran Orville Freeman, a deacon of Ebenezer Church (Augustana), Minneapolis, ride in a special car all by himself behind Mr. Kennedy as the new President's Secretary of Agriculture.

Moreover, although we are strongly opposed to the idea of voting for Lutherans just because they are Lutherans, we were also happy to see Lutheran governors (or their stand-ins) J. Lindsay Almond (D., Va.), Elmer L. Andersen (R., Minn.), Norman A. Erbe (R., Ia.), Archie Gudbrud (R., S. D.), Ernest F. Hollings (D., S. C.) and John B. Swainson (D., Mich.) glide by in their private parade cars.

According to custom, U.S. senators and representatives—21 of whom are Lutherans in the new Congress—did not participate in the parade, unless they happened to be division marshals.

Wouldn't Let Kennedy In

There were a few minor snafus, of course. Such as when President Kennedy left the secret service men behind in his car—bounded up the steps of columnist Joe Alsop's home to attend his last party of the night—and found that no one would answer the knock of the 35th President of the United States. Not until he had stood there all alone for a few moments, that is.

And then there was poor Papa Joe Kennedy, revealed in his shirt sleeves at the main inaugural ball, as his tails and part of his vest came off when he tried to remove his topcoat.

Now that the hoopla of the inauguration is over—and with an estimated five-and-a-half million people out of work as the new President takes office, we need some of these social affairs about as badly as we need a hole in the head—so let's get on with the business of planning ahead.

Prices Up; Tax Revision

Starting where we left off last month, it looks to us as though the following significant things will happen during the remaining 11 months of 1961:

(6) *Cost of living will keep climbing.* By next December the consumer price index, we believe, will be at an all-time high.

(7) *Kennedy will push hard for a general revision of the tax laws*—attempting specifically to do away with so-called "loopholes" and inequities.

Ambassadorial Appointments

(8) *The President will have considerable success in appointing ambassadors on merit*—rather than as political pay-offs. This is no particular reflection on Mr. Kennedy's predecessors, including Mr. Eisenhower, many of whom worked earnestly to improve the situation.

U.S. ambassadors to important embassies have usually been rich men. Political realism demanded, it was believed, that they be rewarded for their considerable financial contributions to the winning presidential candidate's campaign. Moreover, they were the only ones who could afford to pay all the expenses involved in maintaining a large embassy.

By more or less sheer luck, Kennedy—it is said—comes to the presidency owing fewer political debts to individuals than any President in a long time.

This year Congress will vote considerable additional funds, we predict, so that a man or a woman need not necessarily be rich in order to hold an important ambassadorship.

(9) *Our country will suffer some defeats this year in the General Assembly of the United Nations.* We just don't have the votes any more. The balance of power now rests with the many new Asian and African nations admitted in the past few years.

Red China Menace to Grow

(10) *Red China will continue her "tremendous leap" forward* – despite internal dissension and the devastating agricultural failures announced last month.

U.S. scientists who are students of Communist China recently reported at a meeting in New York City that by 1970 that nation, which has the largest population in the world, will be surpassed in industrial power only by our country and Russia.

It is a terrible mistake, it seems to your Washington Observer, to underestimate the potential power of this enemy of Christianity; to believe that just because Red China is communistic politically, and socialistic economically, it will necessarily fail to become a mighty industrial nation temporarily.

Our job—as Christians, especially—is not to underestimate the satanic power of Communism. Our job is to try to understand its ruthless strength so that we may fight it with all the intelligence and resources at our command.

Let's Quit Piddling Around

Let's recognize that this largest nation in the world is spreading her godless teaching like a metastatic cancer throughout Asia, Africa, and even Latin America.

Let's fight this hellish ideology with the most powerful weapon we have—the Gospel of Jesus Christ.

If we really believe that Communism is seeking to conquer the world by whatever means it can, let's quit pooh-poohing it—and get on the ball.

Instead of piddling around by sending a few missionaries here and there let's send them out—preachers, teachers, medical missionaries, laymen—as the Communists send out their "missionaries," their agents: in swarms, by the many thousands.

This reporter fervently hopes that 1961 will be the year when we shall be rocked to our senses—into realizing how insidiously and on what a global scale the Communists have spread their teachings, especially throughout the so-called "have-not" nations. And that Christian churches everywhere will rise up to "preach the gospel to every creature" with greatly increased vigor, money—and man-and woman power.

NATIONAL

NLC Discusses Lutheran Impact on Society

Thirty-eight church leaders representing six Lutheran bodies and about two-thirds of the Lutherans in America met in Detroit, Jan. 31-Feb. 2, and from nine o'clock in the morning till ten o'clock at night plowed through more than 250 pages of agenda and reports that discussed Lutheranism's united impact on society, both at home and abroad. It was the 43rd annual meeting of the National Lutheran Council.

In his opening devotional message Dr. Donald R. Heiges, dean of the Chicago Lutheran Theological Seminary, reminded the churchmen that if the councilors who attended the first meeting of the NLC in 1918 had been blindfolded they still would have been able to tell which bodies the speakers in the discussions represented. So deep were the differences and the suspicions of the bodies in 1918 that many doubted that the council would last long.

Lutheranism's United Approach

We've come a long way since then, said Dr. Heiges. There is still some distance to go as is indicated by the fact that the bodies forming the council are crystallizing for the time being in two mergers instead of all uniting in one. But virtually no one attending the Detroit meeting would have guessed that six bodies were represented there. The council is Lutheranism's most united approach to national and world problems. Although the Lutheran Church—Missouri Synod is not a member of the council, the two groups cooperate on a number of projects.

The activities of the council are directed chiefly outward instead of toward the inner workings of the six bodies.

As an example, Lutheran students from all synods in a given state may attend the same university and are in need of some kind of Lutheran ministry while there. But it is not feasible for each of the six synods to have a campus program, so they assign it to the NLC to do for them through the Division of College and University Work. It would likewise be impossible for each of the synods to have overlapping programs at military installations to minister to the needs of its own members. This task is assigned to the Bureau for Service to Military Personnel to do for all the bodies together.

Lutherans are aware that radio and television are an important media through which to make an impact on society; but, again, for each synod to have its own program would be ineffective, and so they assign part of this task to the NLC Division of Public Relations, which assists them in developing programs that can be used by all. This division also maintains an office in Washington that serves as a listening post for all the churches as well as providing a means whereby Lutheranism can make a united approach to government.

Overlapping Avoided

Although starting new congregations is not the task of the council but of the participating churches, it wouldn't do for all synods to rush into new communities and establish competing churches. Hence they have assigned to the NLC Division of American Missions the task of—among other things—being a kind of clearing house through which an overall strategy can be planned that will bring the Lutheran witness to all people of all classes.

The different Lutheran synods cannot each develop welfare programs or hospital and other institutional chaplaincies, so the Division of Welfare coordinates these for them.

All synods are becoming aware of their Lutheran global responsibility; but, again, they depend upon the NLC Division of Lutheran World Federation Affairs and its various departments, together with Lutheran World Relief and Lutheran World Action, to coordinate this program for them.

All of this amounts to a program of more than $5 million a year.

The dominant note of the Detroit meeting was the attention given to demands for new and more intensive approaches to make the Christian witness relevant to today's revolutionary world. Special reports were heard on the challenge facing the church in Africa, in Latin America, in the university community, in governmental circles, and in the whole of society.

Stories on reports of some of the other divisions will appear in the next issue of the STANDARD.

Staff members of the National Lutheran Council responsible for the divisions of the NLC's work are pictured at the meeting of the council in Detroit this month. Left to right, Dr. Henry J. Whiting, Division of Welfare; Dr. A. Henry Hetland, Division of College and University Work; Dr. Robert W. Long, Division of American Missions; Dr. Paul C. Empie, executive director of the council; the Rev. J. Robert Busche, assistant executive director; the Rev. Engebret O. Midboe, Bureau of Service to Military Personnel; Dr. Philip A. Johnson, Division of Public Relations, and Dr. Stewart W. Herman, Division of LWF Affairs.

NATIONAL

Psychiatrists, Clergymen Discuss Common Ground

Psychiatry and religion met in the East, South, and Midwest last month, and were seen walking arm-in-arm in all three places.

Walk arm-in-arm they should, if the findings of several conferences are reliable, for it was decided by psychiatrists and clergymen that they have in common: some problems, some principles, and some hope for working together to help people.

Psychiatry, in the persons of the famous Drs. Menninger, May, Tompkins, Williams, and Sheridan, did most of the talking. But religion seemed an agreeable, if not eager, listener.

Dr. Karl Menninger, noted psychiatrist and head of the Menninger Clinic, highly-regarded psychiatric institution in Topeka, Kan., asserted to the Academy of Religion and Mental Health (ARMH), meeting in New York, that religion and psychiatry have a common ground in fighting public complacency about evil.

Denouncing the current "Pollyanna attitude" of ignoring evil, Dr. Menninger stated that the "one common enemy of both religion and psychiatry is the widespread tendency to deny evil, to deny its presence in ourselves and to deny our responsibility for combating it." Acknowledging that a definition of evil is difficult because it has many names in many places, Dr. Menninger said that perhaps "the best name for it, after all, is 'the devil.'"

"Visit a few city slums," he said, "or visit a few 'segregated' areas in most any big city, and you'll find evil."

Speaking to the 3,000-member ARMH, Dr. Menninger contradicted Harvard University's psychology professor Dr. David McClelland, who said some months ago that most scientists would not "admit publicly or privately to a religious commitment of any kind."

Dr. Menninger said: "I myself know quite a number of psychiatrists and psychologists who 'admit' both privately and publicly to religious commitment." He further stated that Christians have always been enjoined to acknowledge their faith regardless of ridicule and persecution.

The Rev. LeRoy Futscher (second from left) taught the first full quarter Clinical Training Group for Pastors and Students, held at Herrick Memorial Hospital, Berkeley, Calif. The group was sponsored by Lutheran Welfare of Northern California, A. E. Syverud, executive director (extreme left). Pictured above (left to right) are: Syverud, Futscher, John Schimmel, George Jacobson, Henry Sandridge, Ogden Landakken, Robert Harrison, and A. E. Maffly, administrator of the hospital, one of 26 recognized as training centers in this work.

Religious Boom May Backfire

Also addressing the ARMH was psychiatric writer Dr. Rollo May, who found something more in common between psychiatry and religion than the battle against evil. Dr. May asserted that the current widespread interest in religion is a result of the fact that "great numbers of people, psychiatrists, psychologists, and intellectuals of all sorts . . . have again asked the questions of the meaning of human life." He predicted that the religious boom will backfire "unless the answers to these questions are given on a more profound level both in psychiatry and religion."

Dr. May, author of *The Meaning of Anxiety* and *Existence: A New Dimension in Psychiatry and Psychology*, has won wide recognition in the field of psychology and human behavior.

Dr. Harry J. Tompkins, head of the ARMH, in an earlier address had suggested one practical aspect of the relation between psychiatry and religion. He asserted that it was the intention of the Academy to use religion as a source of sustaining and improving the mental health of the individual. "It is this which is the distinguishing characteristic of the Academy," he declared.

Admitting that some scientists and clergymen refuse to join forces with the ARMH because they think would involve "dilution of either religious tenets or mental health principles," Dr. Tompkins asserted that the attitude thus shown is a "preconceived belief."

Workable Combination Found

Meanwhile, there were those who reported that they had found the combination for teaming up religion and psychiatry to help people. One such claimant was Rabbi Bernard Mandelbaum, provost of the Jewish Theological Seminary of America and director of its Religio-Psychiatric Center. The rabbi reported that the

seminary's Marriage Counseling Bureau had been so successful that other cities have asked for similar bureaus.

The bureau reported that 56 couples had come to it for advice since it was established. Of these, 17 were referred for psychiatric assistance, 15 for further rabbinical counseling, three couples were divorced, and the remainder solved their problems through the aid of the marriage counselor. Rabbi Mandelbaum explained that religious couples who felt a psychiatrist would not be sympathetic to their religious feelings were reassured when a rabbi referred them to a psychiatrist.

Religion's "Great Influence"

Another testimony came from a staff member of the U. S. Office of Education, Dr. Harold M. Williams. Dr. Williams told the Methodist Board of Education, meeting in Nashville, Tenn., that religion can exert a great influence in helping emotionally disturbed persons and others with handicaps.

Dr. Williams, who works in the field of the mentally retarded, defined a socially maladjusted person as one whose conduct is in conflict with established standards of society.

"Never underrate the power of religion in dealing with the socially maladjusted," he emphasized. Dr. Williams estimated that some 6 million school-age children in the U. S. are handicapped in some way that impedes their progress. This, he said, is 10 to 11% of the number of children in this age group.

Principles of Mental Health

In Ann Arbor, Mich., Dr. Edward J. Sheridan Jr. told the annual Michigan Pastors' Conference of six principles of mental health practice which he said involve both pastors and psychiatrists. They are:

1. Sincere religious convictions are a powerful therapeutic aid to mental health, but do not constitute a cure-all or panacea for the individual.

2. Religious convictions have no value for an individual—unless he makes an honest effort to practice them.

3. There is no substitute for psychiatry—pious exhortation will not help a man when mental health has broken down.

4. Psychiatry is no substitute for religion.

5. Religion has a natural value toward mental health through providing a good set of moral principles.

6. Religion works primarily on the conscious level, psychiatry primarily on the subconscious level of the human mind.

All in all, it appears that psychiatry and religion, casual next-door acquaintances for so long, may be getting serious about one another. It remains to be seen whether they get married, settle down, and live happily ever after. One can hardly be sure at this point, whether religion is beginning to convert psychiatry, or psychiatry to bring a more complete "social adjustment" to religion.

JFK "Most Prayed For" Man

According to Evangelist Billy Graham, President Kennedy will become "the most prayed for man in the world." So said Dr. Graham at a news conference following a luncheon with the president-elect a few days before the inauguration.

It appears, from events and from statements made on the subject of prayer for Mr. Kennedy, that Evangelist Graham may have been right.

• In Washington, D. C., a congregation of nearly 2,000 Protestants gathered a few days before inauguration in a Service of Intercession and Dedication on behalf of the president-elect, the new cabinet officials, and members of Congress. Mr. J. Irwin Miller, newly elected president of the National Council of Churches, led the congregation in a special litany. The service was held at the Washington Cathedral (Episcopal).

• In Gettysburg, Pa., former President Eisenhower, attending his first church service as a private citizen after leaving the White House, joined worshippers in prayers for his successor, President Kennedy, and for world peace.

Mr. Eisenhower and his wife, Mamie, bowed their heads with the congregation as the Rev. Robert A. MacAskill, the minister of the Gettysburg Presbyterian Church, prayed: "Guide and bless our newly-installed President and those with him in authority that they will be . . . dedicated to peace with justice. . . ."

• Special prayers for President Kennedy and other members of the new administration were also offered in many American Lutheran congregations on the Sunday following the inauguration.

Among leading participants in a service of intercession and prayer held in Washington Cathedral to mark the inauguration of the Kennedy administration were (left to right): Dean William Stuart Nelson of Howard University, Washington, D. C.; Dr. James I. McCord, president of Princeton (N. J.) Theological Seminary (Presbyterian); Episcopal Bishop Angus Dun of Washington; J. Erwin Miller, Indiana industrialist and first lay president of the NCC; and Dr. Clarence T. Nelson, Augustana Lutheran pastor.—RNS photo

Lutheran Rebukes Cardinal

"Let Cardinal Spellman speak for himself. He does not speak for us Lutherans," Dr. Oswald Hoffmann, director of public relations for the Lutheran Church—Missouri Synod, said concerning federal aid to parochial schools.

Dr. Hoffmann made the statement after the Roman Catholic prelate had said he could not "believe that Congress would discriminate against Lutheran, Baptist, Catholic, or Jewish parents—Americans all—in the allocation of educational funds."

Speaking at a rally in the Bronx, Cardinal Spellman had denounced the recommendations by President Kennedy's task force on education for a 5.8 billion dollar federal aid program to public schools. The New York archbishop stated that the recommendations were "unfair" to the nation's parochial and private school children.

"Such legislation would discriminate against a multitude of America's children because their parents choose to exercise their constitutional right to educate them in accordance with their religious beliefs," said the cardinal.

Hoffmann Talks Back

Dr. Hoffmann disagreed. He said, "As Americans who accept the traditional American policy of church-state separation, we Lutherans would not feel discriminated against if federal funds were appropriated for public schools only.

"In fact," he continued, "we think that federal asistance, if there has to be such assistance, should be restricted to public schools.

"Denial of federal aid to parochial schools deprives no one of freedom of mind and 'freedom of religion guaranteed by our country's constitution,'" said Dr. Hoffmann.

Warns of Freedom Loss

The Lutheran leader also warned that "attempts to break down church-state separation could very well result in the eventual loss of those freedoms. There is only a short step from the securing of government support for church-sponsored elementary education to the kind of church interference in the process of government which was evident in Puerto Rico during the last election."

Noting that President Kennedy stated emphatically in the pre-election campaign that "the principle of church-state separation precludes aid to parochial schools," Dr. Hoffmann said, "We Lutherans agree with the President rather than with the cardinal."

Congregations of the Lutheran Church—Missouri Synod have 1,293 full time elementary schools with an enrollment of 149,201 pupils taught by 5,318 teachers, an enrollment almost equal to that of all other Protestant elementary schools combined.

INTERNATIONAL

Vatican Council Purpose Shown

Pope John XXIII told about 500 representatives, secretaries, advisers, professors, and 33 cardinals who are preparing for the Second Vatican Council of the Roman Catholic Church that the meeting will not concern itself with new dogmas, but with affirming and proclaiming the truth of the doctrines of the church.

Touching on the subject of possible dialogue between the Roman Catholic Church and other churches the pope said: "There are, however, Christians who do not have quite the same faith as we have, but who would like to keep themselves posted on the work of the council. We hope they will not think it improper and impolite that we ask them to wait for the conclusion of the work of the fathers of the council, so that everything may be better prepared for meetings on a higher plane."

Purpose Explained by Cardinal

In an interview at Vatican City, Augustin Cardinal Bea, president of the Secretariat for Christian Unity, declared that the Vatican Council will not be a "council of union," but will be able to "create conditions favorable to union."

The German-born cardinal, only Jesuit in the Sacred College, said the ecumenical council would serve the cause of unity "by demonstrating to all the truth, unity, and charity which reign in the Catholic Church."

The cardinal said that the dogmas of the primacy of the pope and of papal infallibility, as well as dogmas defined after the separation of the Eastern Church, constitute the principal obstacle so far as reunion of the Eastern Orthodox churches with Rome is concerned.

Pastor Fined in Marriage Case

A Church of Sweden pastor has been fined 75 crowns ($14.50) for "failing in his duty" because he refused to perform a second marriage for a divorced person.

The Rev. Alf Hardelin of Oeja, was sentenced by a district court under a law which compels ministers of the national Lutheran Church to marry all couples wishing a church wedding even if the partners are divorced persons. Offenders may be fined up to 1,000 crowns and imprisoned up to six months.

At the pastor's trial, Bishop Gosta Lundstrom of Strangnas said a conflict of duties was involved and urged that the law be amended.

Bishop Lundstrom quoted Bible passages to the court which, he asserted, opposed divorce. He also cited a promise given by a government official when the law was passed, that no legal action would be taken against clergymen who for reasons of conscience refused to marry divorced persons.

More news on page 24

Patience, Please!

Frankly . . .
we're a bit overwhelmed.

The response of the people of the American Lutheran Church to the subscription campaigns for THE LUTHERAN STANDARD and SCOPE has been most gratifying. In fact, the orders have been arriving in such numbers that we're working extra hours to process them.

Meanwhile, some of our new subscribers may be experiencing delay in the arrival of their magazines. If you are one of these, or if you have a friend who is one, we want to thank you for your patience and assure you that your order will be handled as soon as possible.

Circulation Department
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Why So Many Kinds of Lutherans?

What's the difference between them?

Will they ever merge?

By Wilfred Bockelman

SOONER or later every Lutheran is bound to be asked one or both of the following questions: What's the difference between the various Lutheran synods? Are the Lutherans in America ever going to unite into one body?

They're intelligent questions, entitled to intelligent answers. Intelligent answers can be given, but not as hurriedly and simply as some people expect them. One pastor said, "I've gotten to the point that whenever anyone asks these questions I don't attempt to give an answer unless he and I both have about half an hour to devote to the subject."

By now at least every reader of THE LUTHERAN STANDARD is aware that there has been a merger recently, and most readers probably know also that there will be another merger next year. The last three issues of THE LUTHERAN STANDARD have given the background of the three bodies that merged to form the American Lutheran Church. The purpose of this article is to fill in the picture by at least listing the other Lutheran synods.

As of now there are 14 Lutheran groups in the United States and Canada.* Before Jan. 1, 1961, there were 16. (Sixty years ago there were more than 60.) After 1962 there will be 11. This reduction from 16 to 11 within three years indicates that there is definite progress in the closer alignment of Lutherans in America. Furthermore, more than 93% of all Lutherans in the U.S. and Canada will be in three of these 11 bodies.

The largest of these three bodies will be the Lutheran Church in America, which will be formed in 1962 by the merger of the United Lutheran Church in America (2,477,012 baptized members), the Augustana Lutheran Church, largely of Swedish background, (605,380 members); the Suomi Synod, of Finnish background, (36,264 members); and the American Evangelical Lutheran Church, Danish background (23,952 members).

The second largest of these three bodies is the Lutheran Church—Missouri Synod, with 2,387,292 baptized members.

The third largest is the American Lutheran Church (2,258,092 baptized members). This body was formed last year through the merger of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church.

For more than 40 years the three bodies which formed the ALC and the four bodies that will merge next year to form the Lutheran Church in America, plus the Lutheran Free Church, have worked together in a common agency known as the National Lutheran Council. During the last decade the NLC has carried on some work cooperatively with the Lutheran Church—Missouri Synod.

But the questions still persist. Why are there 11 Lutheran bodies—or for that matter, even three—instead of one? What's the difference between them? When, if ever, will they merge

LUTHERANS IN AMERICA

		Baptized Membership
	American Lutheran Church	2,258,092
These bodies work together in the National Lutheran Council	will merge in 1962 to form Lutheran Church in America: United Lutheran Church	2,477,012
	Augustana Lutheran Church	605,380
	Suomi Synod	36,264
	American Ev. Lutheran Church	23,952
	is considering merging with ALC: Lutheran Free Church	83,596
These bodies work together in the Synodical Conference	Lutheran Church—Missouri Synod	2,387,292
	Wisconsin Ev. Lutheran Synod	374,433
	Synod of Ev. Lutheran Churches	19,966
	Evangelical Lutheran Synod	14,302
	National Ev. Lutheran Church	10,976
	Finnish Apostolic Church	8,001
	Lutheran Brethren	6,006
	Eielsen Synod	1,500

* The figures in this article as well as those in the chart are taken from the research and statistics of the National Lutheran Council and do not include small groups that have split off from the Missouri Synod and the Wisconsin Synod because they felt these bodies were becoming too liberal.

into one? There are answers—at least to the first two questions—but first a prior question must be asked: How did this division of Lutheran bodies come into being?

It might be well to begin by calling into question the use of the word "division." It's true, of course, that Lutherans in America are divided, but if "divided" implies that at one time they were all one and that they then split up into groups, then the choice of the word leaves something to be desired. There were, of course, some actual divisions among Lutherans who were at one time united, but in many other instances Lutherans in America *started* as separate groups.

At least three factors account for the rather large number of Lutheran synods in America: language, geography, and theology.

Lutherans had linguistic problems other denominations did not have—at least not to the same extent. Episcopalians, Methodists, and Presbyterians emigrated from England and Scotland and thus used a common language with the Americans.

Members of the Reformed Church had a little more of a problem since they came from Germany and therefore had to adjust to the use of the English language. Roman Catholics had an advantage in this respect, that although they came from a number of European nations and represented several linguistic backgrounds, they had a common and unifying language in their worship service, namely Latin.

Lutherans, however, had a little more of a problem. They came from Germany, Denmark, Norway, Sweden, and Finland, each group speaking a different language. Even after they adopted English as the language for business discourse, they held to their mother tongue for worship. Consequently, there developed Norwegian Lutheran churches, Danish Lutheran churches, Swedish Lutheran churches, Finnish Lutheran churches, German Lutheran churches.

Added to the linguistic problem was the geographic one. Those were the days before mass communication and modern transportation, so that the language barrier that already tended to divide Lutherans into groups was intensified by the geographic barriers.

It should not come as a surprise, therefore, that there developed a number of Lutheran synods in the early days of American Lutheranism. The problem—with very few exceptions—is not so much one of healing a rift between synods as it is getting synods together for the first time. But why should this take so long?

Added to the linguistic and geographic factors was the theological one—not fully appreciated by most non-Lutherans and even by some Lutherans. Lutheranism has always distinguished rather carefully between two words: union and unity. Union refers to an organizational structure in which two or more groups merge and form one corporation. Unity implies a spiritual oneness predicated upon agreement in doctrine that exists among several different groups that may not belong to the same organization.

According to Lutheran tradition, unity in doctrine must always precede organic merger or union. In fact, the latter is rather useless if the former is not present. There are those who argue that if unity in doctrine is present, it doesn't really make too much difference if there is a union of all Lutherans, or not. It has been pointed out at times that there is more unity among the 8 million Lutherans in the U.S. and Canada who are divided into 14 bodies than there is, for instance, among the 10 million Methodists who are joined in one body.

All Lutheran groups agree that unity must precede union. The difference is that some hold that there is already sufficient unity while others hold that unity is necessary on more points.

What are the differences that still exist among Lutherans? The trouble with the answer that is usually given is that it is oversimplified. It does have some truth, but only to the degree that it gives a general impression, which, however, is inaccurate unless it is elaborated upon.

These are the characteristics usually ascribed to the three bodies: the ULCA is liberal; Missouri is conservative; and the ALC is half-way between. There is just enough truth in these statements to make them a beginning point for further exploration. There is also enough falsehood in them that unless they are explained further they present a completely erroneous picture.

The problem with labeling synods as liberal or conservative is that the terms themselves are quite nebulous, and there is quite a difference of opinion as to what they mean. A person may be liberal in doctrine and conservative in practice, or vice versa.

Furthermore, within each of the bodies there are pastors and lay people who hold views much more like those generally attributed to the other bodies. It has often been said that the differences within any of the Lutheran bodies are greater than the differences between the bodies themselves.

If there are these theological differences between the synods, they are seldom comprehended by the laymen who have transferred from one synod to another and have not been able to detect any difference.

Just as language and geography have ceased being a factor in keeping Lutherans divided, so theology is becoming less of a factor. This is not to say that there is indifference toward theology today, although a generation or two ago laymen were probably more conscious of theological differences. But considerable progress has been made in eliminating these differences.

There are those who feel that the chief obstacle to Lutheran union today is a practical one. Since there is nothing in Scripture that dictates what type of organization a church shall have, the various synods have developed their own policies, institutions, and organizational structures.

A merger of synods would mean that some of them would have to give up or at least compromise some of their policies. In principle all of them are willing to do this, but when it comes down to the actual doing there is a difference of opinion as to which policies shall prevail.

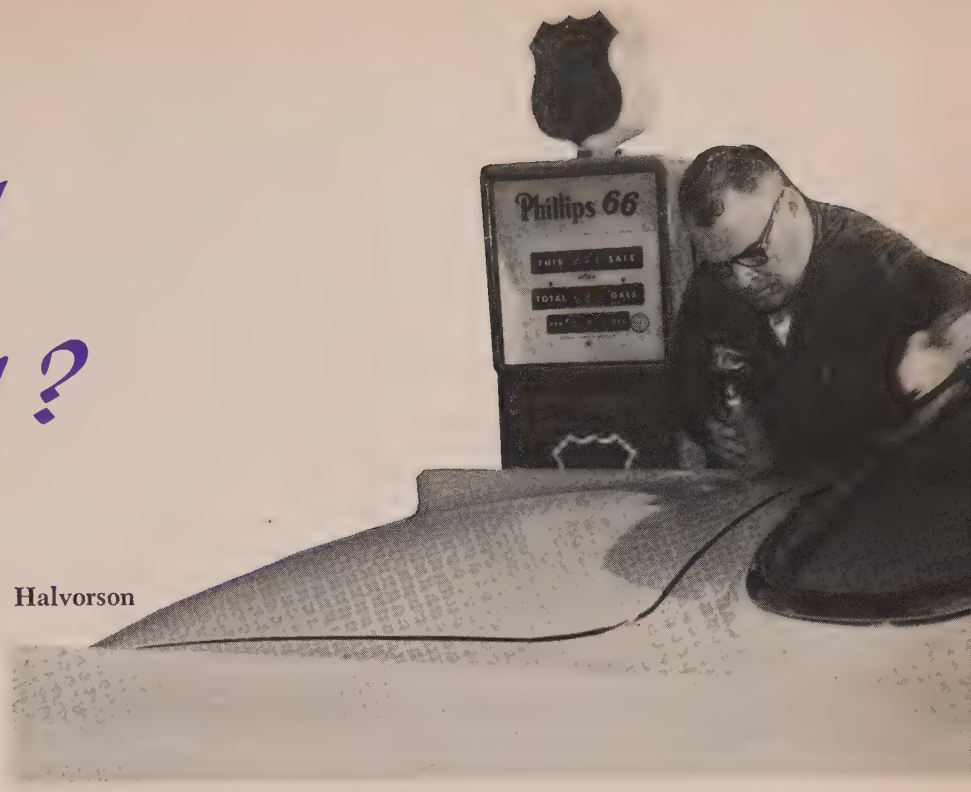
Some would call this stubbornness. A more charitable description would be to say that it is an honest conviction that one policy is better able to advance the kingdom of God than is another. It must be admitted that since churches are made up of human beings who are sinful there will be times when it will be difficult to distinguish between the two.

How long will it be before there is one Lutheran Church in America—if ever? No one knows, of course, but the following predictions do not seem unreasonable:

1. The time will probably never come when 100% of all Lutherans in

(Continued on page 15

Only a Layman?



By Loren Halvorson

"I'M ONLY a layman," began the speaker slowly, "just an ordinary layman. . . ." But this is as far as the person who had begun so apologetically to address a group of laymen and pastors was able to go.

"I object," interrupted one of the pastors, "and I object with every ounce of energy that I possess. This is heresy pure and simple, and I will not tolerate it. There is no such thing in the Christian Church as an ordinary layman. If you are a Christian layman then you are an extraordinary layman, an out-of-the-ordinary, peculiar person and don't ever apologize for that!"

A ripple of laughter ran through the group, and the speaker, nearly traumatized by the sudden outburst, visibly relaxed, smiled, and went on with the talk.

In the popular usage of the word a layman is a nobody. As over against the professional in any given field the layman feels untrained, unequipped, unqualified, and therefore out of place. In the presence of the "expert" we withdraw into silence for here we dare not speak nor act. We are *only* laymen. To be a layman means to be "not something." It means a loss of identity and of responsibility. "Let the professional do it" is a typical comment in our technical society. In the church the layman feels that he is not the theologian, not the minister, not the center of responsibility, but only a layman. Such identification by negation hardly creates a generation of martyrs.

This loss of a positive identity has led to a sense of confusion among the laity of the church. They are not at all clear as to who or what they are. "Laity" is the translation of the biblical term which means "people" of God. When God chose Israel to be his instruments he rescued the nation from oblivion. The impact upon the Jews of being God's elect was so profound that to this day, despite all the staggering efforts to destroy them, they still are keenly aware of being a nation with a destiny.

In the New Testament Paul speaks of Gentile Christians as having been nobody, but now in Christ they have become somebody. Peter writes to the Christians that they are "a chosen race, a royal priesthood, a holy nation, God's own people [laity!]." The discovery of who they were gave to the early Christians an enormous sense of identity. The "God-has-chosen *me*?" experience of Pentecost introduced a powerful vitality into the first century church. To be a layman is to be an extraordinary person.

It is a genuine tragedy, therefore, when the laity of the church tend to define themselves by what they are not. If they are not the ministers, the work of the church falls upon the hired professional, the pastor. A congregation *has* a minister rather than *is* ministry. The religious life is thus confined to a small group of specialists who represent numerically a fraction of 1% of the church. Whereas the laity have lost their identity and mission, the pastor, upon whose shoulders all the ministries of the church seem to fall, is only too much aware of the dimension of his task. It simply overwhelms him as he attempts to be *the* minister for the congregation.

Where Shall They Serve Christ?

One of the solutions to the problem of the recovery of the church's ministry is the increased employment of qualified lay workers in the church. More and more lay persons are entering salaried positions in congregations to help the pastors with their heavy administrative, teaching, visiting, and counselling loads. The fact that many lay persons are finding such significant roles in the church is encouraging, and many more are needed. In recent years there have also been a number of older men, with a variety of professional backgrounds, entering our seminaries. This flow of laity into ordained and non-ordained positions in the church is bringing some fine experienced talent into church occupations.

However, employing lay persons in this way is only part of the answer. The fact that more laity are seeking positions in church work may also have its disturbing implications. A seminary student remarked recently that he was not satisfied with his decision to go into the parish ministry. He had thought seriously of entering another occupation, but the ordained ministry appeared to be the only place to really serve Christ. This seemed to be the one "live" option for him.

The church had not made the other alternatives very clear. The ordained ministry with its special theological education, ordination, and pastoral office provides a well-defined identity and mission for the Christian. This can hardly be said for the so-called "secular" occupations in which the vast majority of our people spend their lives.

Where is the place of the laity in the church? Certainly, for many there are excellent opportunities in the organized church. But for 99% of the laity the place of their ministry lies outside of the institutional church. The place where the church needs the laymen is in the world.

By identifying one's "churchly" role too narrowly with institutional activities the active church member is drawn more and more into a tight orbit around a building-centered program and has less and less time to attend to responsibilities in the world. Rather than creating a centripetal force which exhausts the layman's energies in meetings and organizations, the church ought to generate a centrifugal force which sends the laity into the world as the primary place for their life and witness.

In Need of Reshaping

The question that is often asked of the laity, "Are you active in your church?" implies a too narrow definition of the church and the role of the laity. It suggests that the church is primarily a place of activity where one's Christianity is measurable by the amount of participation in a vast assortment of programs. There is in much of this a new kind of monasticism, a flight from the world. It is not a withdrawal into a quiet contemplative life (if it were there would be some hope), but rather an escape into a whirl of activity scarcely distinguishable from other community organizations.

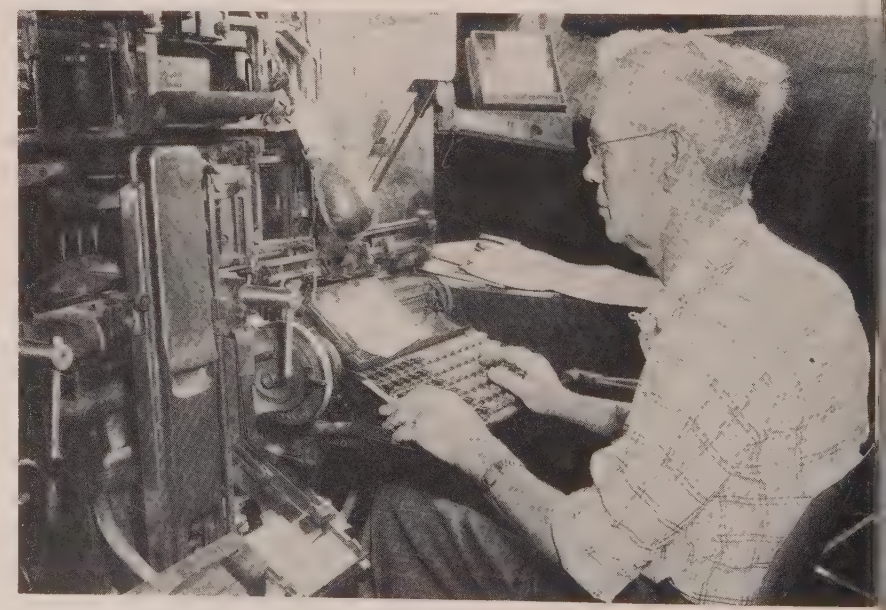
A young pastor expressed doubts about all of this recently when he said, "Immersion in churchiness, imprisonment in the church building, soon lead to a total identification of a ministry with paper, brick, and peopled frenzy. Attendance, efficiencies, the constant use of the church building, not-a-minute-to-spare, and the volume of correspondence become indices of Christian vigor. Conferences, committee meetings seem welcome escapes, and without discrimination are grasped. These end, mostly, as ritual gatherings where frustrations are chanted in chorus."

Obviously, some reshaping of congregational life is needed to recover the ministry of the laity in the world. We need to rethink seriously many of our lay activities. Rather than insisting that their energies be expended within the organization we should utilize the time when the laity are gathered together to prepare them for witnessing as the "scattered church" in the world. According to the statement of the Second Assembly of the World Council of Churches, the majority of the laity "will profit in terms of time if the churches are willing to scrutinize the worthwhileness of many of their programs and activities from (this) point of view. And some laymen need to be pushed out from the sheltering umbrella of the organized church in order to serve Christ where they earn and spend their money."

In Ephesians 4 Paul writes that God has given gifts to equip the saints (i.e., all believers) for the work of the ministry. Perhaps the one single most important reason why the laity have not been about the work of their assigned ministries in the world is that the church has not equipped them for *that* task. The laity are trained to do some of the jobs within the organized church but have been poorly prepared to understand that they have an even more important ministry in their occupations.

The church spends a good deal of energy persuading the laity to give as much of their time outside of their occupations as possible to organizational duties of the congregation, but little effective counsel seems to have been given as to how to spend the larger segments of time in their daily work. A reshaping of congregational activity is needed to make the church a center for training and equipping, so that the laity may give expression to their faith where most of their life is spent and where they make their most important contact with the world. This might be called "evangelism-through-occupation."

The early church was faced with the problem of teaching converts from pagan cultures. Their adult membership classes lasted several years prior to Baptism and was then followed by additional instruction. Rigorous efforts are needed today also in the face of a vastly secularized culture. Yet it appears that church membership is becoming an increasingly easy matter. With so many pressures for rapid growth and



Doctor, lawyer, merchant, chief—or linotype operator, or whatever other occupation Christian may have—it is in this setting that his most important church work is done.

increased budgets we have often been tempted to neglect this primary and essential task. Congregations and pastors frequently have little time remaining for adult instruction or Bible study because they are so busy building up a "church."

Needed: Theological Education

Adult education is no simple task. Members of our churches look at theological study as a strange, almost cultic rite that belongs to the professional. But the laity are theologians whether they knew it or not. All that they say or do expresses a "theology," a concept of God and of life which is all too apparent to others.

When little Junior comes home crying to his parents that the neighbor boy just beat him up and asks them what he should do about it, the very next thing the parents say has theological implications for both Junior and the neighbor boy. The real question facing the laity is not whether or not they are going to take theology seriously, but whether their theology is to be Christian, or not.

The first step in preparing the laity for their ministries is adult theological education. To this task our parishes must give top priority. This will not come cheaply. The price required might well be a drop in impressive annual statistics. This work may demand a concentrated effort with the few concerned enough to undertake thorough preparation.

Adult classes in most parishes are notoriously small. This should be interpreted not as grounds to abandon the attempt but rather as an opportunity to work in depth with the few. No doubt in many congregations some of the faithful could use a "sabbatical leave" from parish activities in order to prepare themselves well for their real ministries in the world.

This approach of small group work is not unlike our Lord's, who took so much time from his short public ministry to train the Twelve.

There is something disturbing to us moderns about our Lord's apparent failure to carry out extensive campaigns in such urban centers as Rome, Carthage, and Alexandria. It seems strange to us that he spent so much time with a few simple laymen. But just such a strategy was necessary then, and now. On the growing edge of the church today are many small groups engaged in serious study of the Christian faith and in daring sallies into the modern world in service to Christ. The reformation of the church is already under way.

The equipping of the laity for their ministries is a paramount task of the church today. It may also be the way to recover the pastoral ministry from being buried under an avalanche of administrative details. The pastor is apt to get himself lost seeking to fulfill the ministry of the ninety and nine. His calling is to prepare them for their own ministries. The pastor is the preacher and teacher of the Word, the minister of the Word. This is what he has been trained to do and what his letter of call says that he should do. The pastor's ministry is within the congregation. The layman's ministry is in the world. This is not a question of competing ministries but of complementary ministries.

Every day an enormous army of Christians enters into the daily life of the world. The potentialities of this invasion of the secular are staggering. So much depends on what the laity, the "scattered church," do with this critical encounter. So much depends on how well they have been prepared.

The real stars in this combat, the "Mickey Mantles," are not the pastors but lay men and women. They are the ones engaged in the struggle on the field. The pastor is the "Casey Stengel" who prepares them and coaches from the side lines. He often calls the plays, but most often the players must decide for themselves what to do in specific circumstances.

To the question of the layman, "Who am I?" our answer is, "A very important person." He is the non-ordained minister who stands at the all-important juncture of the church and the world. He needs to feel just as powerful a sense of identity and mission as the young preacher does when he faces his first congregation the day after his ordination.

In fact, the layman has been "ordained" for his ministry. His Baptism and confirmation have set him aside to serve the Lord in his total life. To say of such an individual that he or she is only an ordinary layman is heresy. The Christian layman is an extraordinary person.

Last in a series of articles by the director of church occupations and lay training in the ALC.

Lutherans ... from page 12

America will belong to one church. This holds true for the other major Protestant denominations, too. There will undoubtedly always be a few small groups that will hold that the larger bodies are not biblical enough and that will form synods of their own—as, for instance, the handful of congregations that broke away from the Missouri Synod to form the Orthodox Lutheran Conference because they felt the Missouri Synod was too liberal.

2. There is likely to be an increasing amount of cooperation between the three major Lutheran bodies, which make up about 95% of American Lutheranism. Of the eight bodies that have belonged to the National Lutheran Council, seven will have merged into two bodies by the end of next year; and the eighth one, the Lutheran Free Church, is conducting a referendum to decide whether it will join one of these bodies, the ALC.

As long as there were eight bodies, a sizeable agency such as the NLC was necessary to coordinate their activities. It has been questioned, however, whether such an agency is necessary once these eight bodies have been reduced to two. This writer is willing to predict that in the not too distant future the nature of the NLC will be changed so that it can act as a common agency for the three major Lutheran bodies—the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church—Missouri Synod.

3. As to the prospects of another merger of any of the three major bodies within the next decade, it is not likely that the seven bodies that have negotiated during the last 10 years to effect two mergers are ready to begin working on another merger until the present ones have smoothed out their operations. In fact, there are those who are rather pessimistic about further mergers and think that the present two major ones have pretty well solidified the Lutheran positions and made them impervious to further changes.

Others are more optimistic and point out that throughout history Lutherans have merged through a series of smaller mergers. They feel that the merger of seven bodies within the past several years is not a bad record and they see no reason to suppose that this is the end.

GOING UP TO JERUSALEM?

A theological seminary professor invites us to make a little trip with him during Lent.

By Stanley D. Schneider

I'm going on a little trip for the next few weeks. It's a trip that I welcome because I'm tired. I feel that I need it.

The same thing seems to happen to me every year about this time. There is the dismal winter weather; the feeling of futility that comes from trying to do a job that most of the time seems too big; the discouragement that comes from disappointment; the piling up of problems; my own foolishness; week in, week out, always trying to keep ahead, and not even managing to keep up with the pace. I'm tired. I feel myself running out of love.

So I'm accepting an invitation that has been extended to me to take this little trip. It is a written invitation. And here it is:

"Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourge him and kill him, and on the third day he will rise" (Luke 18:31-33).

In this invitation Jesus has taken me aside and said, "Behold, we are going up to Jerusalem."

We are going in a train of thought with a load of care to the peace of God.

I

It's a long way to Jerusalem. Going there would be, for me at least, a financial impossibility. Not only that, but the things that I am going to see on this trip are things that happened over 1900 years ago. You may think that going there now I wouldn't be able to see those things that are included in the invitation.

Of course that's true, very true. And yet it is not true. For there is a train that will take me to Jerusalem, and that will take me past those scenes of which Jesus speaks. I shall see all those things that were spoken of the Son of man by the prophets.

This train is a train of thought that is made up of my mind and the minds of Christians all over the world during the Lenten season. Each mind is a car in the train which will carry him whose mind is a part of that train of thought over the distance of geography and time, back to the road to Jerusalem that leads past the cross and the empty tomb on Easter. Everyone is invited to come along on this train of thought.

Personally, I'm glad that it is a train. I wouldn't appreciate this trip very much if I had to do the driving. It seems as though that's why I feel so tired, so worn out. I've been driving too much, too hard, too fast. It's a welcome relief to know that this trip is going to be made on a train.

There is some effort involved. It does take a little thinking. I had to make up my mind whether or not I was going to board this train of thought. When I first received the invitation it didn't look too promising.

Look again at the invitation, especially the purpose. I am going to "see the Son of man delivered to the Gentiles . . . mocked and spit upon, and scourged and killed." It is surely not a pleasure trip. It is one on which I shall see my Host and my Guide nailed to a cross and killed.

But I didn't stop reading there, for the invitation also says that on the third day he will rise. It's rather mysterious, baffling, seemingly without reason. Why should I burden myself with all these horrors only to expect something that is quite impossible, that one should rise from the dead!

In getting on this train of thought I may be tempted to get off again because I can't see the whole way to the end of the journey. But then I remember. I remember what it is like to go somewhere on a train. Although I ride in a car, that car really isn't going anywhere all by itself. The car depends on some other power to pull it.

In this train of thought it isn't my mind that will pull me through, but it is the power of God.

The power of God as it will express itself in the Lenten and Easter stories will pull me back once again to Jerusalem, back to the upper room, to the garden of Gethsemane, to the courts, to the cross, to the sealed tomb, and to the *empty* tomb. My mind, my car, will just go along, and I shall see those things when I come to the house of God during the Lenten season.

The power of God will pull me closer to him through his presence when we meet at his table, and when I hear his Word. The whole train of thought will be pulled by this power when once again I go up to Jerusalem with Jesus.

II

For this trip I shall have a pretty good load of baggage, maybe too much. For the cars of the train are not empty. My mind is filled with a great many cares. So I'm going to Jerusalem with a load of care.

It isn't unusual to be loaded with care. It's a most common situation. Remember those men to whom this invitation was first extended? Those disciples had their cares.

Right after they received the bid to go to Jerusalem two of them came to Jesus with a special request. James and John came and said, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left in your glory."

When the other 10 heard about this request they became angry, they were filled with indignation. All of them were filled with loads of care about something or other. They all missed the importance of what Jesus had said because of the other things they had on their minds. It didn't mean that they didn't go with him, but it did mean that they had to throw out a little baggage for the trip.

In all probability I'll have to throw out a little bit of my load of care, too.

For the way things are today who isn't worried? And worries have a way of sticking with you no matter where you go. They seem to fill my mind until something more important comes along. Then they have to be thrown out, and room is made for that which is more important.

I shall give up some things for my trip to Jerusalem, but they'll be given up to make room for something else. Concentration on my cares will give way to contemplation of his cares.

As I see Jesus being delivered to the Gentiles, being mocked, shamefully treated and spit upon, when I see him being scourged and killed, I'll ask why. And my cares will be mixed with his cares. For I'll begin to see that it isn't important how much money I make, nor whether I can have my own way in everything that I want, nor whether my precious pride is hurt. I'll see that this is my Lord and my God who is being killed. And I'll ask, "Why?"

Then my God will tell me that these cares are being thrust upon Jesus for the same reason that I have all my own cares. Because I and millions of my fellowmen have not listened to God, because we were strangers to him, therefore there are these cares. And this going up to Jerusalem is the way back. For out of the blackness of Good Friday will shine the brightness of Easter, and I shall hear the message of the angels, "He is not here! He is risen!" Then, once again, I shall see my Host and my Guide, and I shall know that we have arrived.

Prof. Schneider is on the faculty at the Evangelical Lutheran Theological Seminary, Columbus, Ohio.

III

For then I shall have arrived at the destination of this pilgrimage, this trip. The purpose is fulfilled, for, as Jesus promised, we are going up to Jerusalem to the peace of God.

My train of thought will have taken me back to God. Those things that were hidden to me will then be clear. I shall be filled once again with the all-embracing love of God, the power of God, the ability to live forever as a son of God. For this, my Lord, who was dead, is alive as he has said, "On the third day the Son of man will rise." With his rising I shall know that I, too, shall rise and live and reign with him to all eternity.

The peace of God will be assured to me once again. My outlook will be that wholesome outlook of a child of God who is sure that he is with God. The cross that rears its ugly arms on Good Friday will have a new meaning. It will have the meaning that it has for all of Christendom.

As God takes me before the cross on the trip to Jerusalem I see my sins plus Christ's giving himself for them and me. This means forgiveness and the certainty of eternal life. This is the peace of God.

Then I can do all things through Christ who strengthens me. That beautiful section of First Corinthians, the 13th chapter, becomes more than an idealistic expression of high thoughts. It is a possibility for my life. Because God loves me, I can love, for I have the peace of God.

I'm going to take a little trip during the next few weeks. I'm going to Jerusalem with Jesus. I'm going to take advantage of every opportunity that will be mine to get closer to him. For I want none of these things hidden from my mind.

I expect to commune with him at the Lord's Supper. I expect to meet him at worship, with the family of God in his house, with my family in my home. That's how I'm going up to Jerusalem.

I know that what I have said has been very personal. But I had to tell you how I feel, how tired I am, and what I'm going to do about it. I'm accepting the invitation of Jesus in which he says,

Behold, we are going up to Jerusalem

I. In a train of thought

II. With a load of care

III. To the peace of God

Maybe you're tired, too. Wouldn't you like to come along?

The First Time Around – *Parish Education*

Seeds of Leadership

By Howard Sandum

SOMETIMES when you walk into headquarters of the Department of Parish Education in Minneapolis, it scares you half to death.

The young and vigorous-minded staff of more than 20 executives and secretaries is constantly on the move. You're likely to barge into the middle of any of three busy conferences. Before you can get away you may be asked your man-off-the-street opinion of a new way to present the First Commandment to six-year-olds.

In another corner of the large, book-lined third-floor room, visitors from perhaps the evangelism and the stewardship offices may be huddled with parish education staffers over the latest production for the Jubilee Year —an effort spearheaded with parish education talent.

The project under attention may be a teaching experiment planned for the coming Sunday in a single congregation. Or it may be a long-range plan that ultimately, a decade from now, could not only affect practices in the 5,000 congregations of the ALC but also could alter the general tone and philosophy of teaching in any church.

The questions being asked in the department these days can determine the shape of the church school of the future—its objective, the manner in which it borrows from educational psychology in order to present theology, the dimensions and organization of its curriculum, the time of the week it will meet.

Though parish education continues to assist congregations to accomplish effective Sunday, vacation, weekday, confirmation, or Christian day school instruction, its concerns have broadened. The seeds of learning—which germinate into better leadership and stauncher participation in the church of the future—are being spread today among all members:

"As the worship service is for the entire congregation," Dr. C. Richard Evenson, the department's 38-year-old director, said not long ago, "so the program of study in the church school is for the entire congregation."

Thus every member of the parish should receive a "graded, well-planned, continuous, and varied program of Christian education," he says. "Since there are so many more confirmed members in a congregation than there are merely baptized members, there should be at *least* as many classes for confirmed members as there are classes for the children."

Dr. Evenson

Currently, education among the ALC congregations involves 725,000 Sunday school pupils, 80,000 in confirmation classes, 40,000 weekday church school pupils, 320,000 vacation church school pupils, and 125,000 volunteer teachers. (That doesn't count the pastors, or the parents who make costumes for Christmas programs.)

The merger which has produced the ALC has strengthened parish education capabilities in several ways. It has grafted together viewpoints which in some cases are divergent—always a tonic in education.

Merged resources have enabled the assembling of a staff large enough to maintain continuing services and still work on new ideas. Consequently, the ALC is now one of only four denominations with a full-time research director capable of making factual evaluations of the effectiveness of teaching programs.

This year the staff will be able to spend one half of its time on development of a long-awaited new church school curriculum. As each section of the curriculum is perfected it will replace existing sections. The first to be installed—the section for students of senior high school age—will be ready by autumn, 1963, Dr. Evenson says.

Though the pressure on the Department of Parish Education—one of three departments within the Division of Education—will be high during the 1960s, the staff brings unusual qualifications to the task.

Dr. Evenson, in addition to parish experience, has an academic background which includes an Ed.D. degree from Columbia University. Dr. Raymond A. Vogeley, the associate director who formerly directed parish education for ALC, currently is studying at Princeton University. Most of the other members of the staff have extensive graduate school experience.

There need be no involved justification for the current springing-into motion of parish education work.

"The teaching ministry is a central function of the church," says Dr. Evenson. "In every congregation more hours are invested in the teaching ministry than in any other single responsibility."

PARISH EDUCATION STAFF

Dr. C. Richard Evenson
Executive director
Dr. Raymond A. Vogeley
Associate director
Dr. Wallace J. Asper
Curriculum coordinator
The Rev. Norman Langholz
Field service coordinator
The Rev. Harlan Norem
Director of high school education
The Rev. Herbert Brokering
Director of confirmation education
The Rev. Marvin Johnson
Research consultant
Miss Oletta Wald
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John Alexander McElroy

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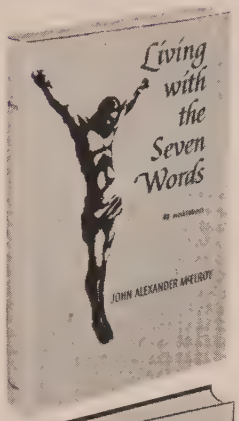

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Howard G. Hageman

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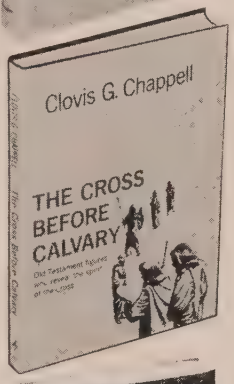

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Clovis G. Chappell

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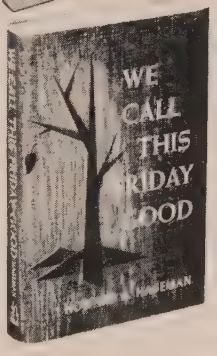

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G. Ernest Thomas

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EDITORIALS

Don't Leave Out the Joy!

Lenten joy. Does that strike you as a contradiction in terms, as something that "doesn't make sense"? Why is it any more strange or contradictory to speak of Lenten joy than it is to speak of Christmas joy or Easter joy or Ascension Day joy or Second Advent joy? To be sure, there is a place for weeping and mourning as we contemplate the sufferings of the Lamb of God who took away the sin of the world, and his bloody death upon the cross that he might redeem us from the curse of the law.

But as we look at this suffering, dying Savior we dare never forget that it was "for the joy that was set before him" that he "endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:2). And this joy the Pioneer and Perfecter of our faith wants to share with us. Indeed, on the very night in which he was betrayed we hear him speak time and again of joy. "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11).

Perhaps the basal question that is involved here is this: Does joy—genuine, unquenchable Christian joy—have the place in your life and mine that it ought to have? Can we appreciate what the Apostle Paul means when, from his Roman prison, he writes: "Rejoice in the Lord always" (Phil. 4:4)? To put it a bit sensationally, was Paul "a bit queer" when he wrote that, or are we "a bit queer" because we have trouble understanding what he meant and why he wrote what he did? Rejoice *in the Lord* always. That certainly includes the season of Lent, or Passiontide, to use a more meaningful expression. Sackcloth and ashes, weeping and mourning, abstinence and abstemiousness—these are the concepts we associate with Passiontide. It is, in the popular conception, a season for music written in minor keys, for paintings done in drab rather than bright colors.

Now, don't get excited! I am far from implying that there is no place in the Christian life, particularly during Passiontide, for the Spirit-wrought repentance that is symbolized by sackcloth and ashes, and for the fasting and bodily discipline that many Christians find an aid to meaningful communion with God.

"Repent and believe the gospel" was not only the theme of Jesus Christ when he came preaching, and the theme of John the Baptist and of Martin Luther; it is still the cardinal message of the Scriptures and of the Christian Church—because man's first need is to recognize his sin that he may be able to appreciate and appropriate the gospel of forgiveness. And so far as a bit of fasting is concerned, both from the theological and from the medical standpoint there is much to commend it. Speaking by and large, we in America are an over-fed, over-imbibed, over-indulged people whose bodies, minds, and spirits would profit by a more disciplined life.

But I return to the main thrust of this editorial, "Don't leave out the joy!" Don't think that Passiontide is *all* drab, all minor key, all sackcloth and ashes. Above all, don't think that the bluer your nose is, the longer your face is, the more things you "deny" yourself during Lent; and particularly, the more you criticize and condemn someone else whose outward observance of Lent differs from yours, the more worthy and beneficial your celebration of Lent is. "You hypocrites, you generation of vipers," Christ and the apostles would say to you, "who has warned you to flee from the wrath to come? Having begun by relying on salvation by faith alone are you now ending with insistence upon a legalistic observance of 'handle not, taste not, touch not' regulations?"

The kingdom of God is *not* food and drink. It is "righteousness and peace and *joy* in the Holy Spirit" (Rom. 14:17)—during Passiontide as well as any other time of the year. The key, of course, to this whole majestic, awesome subject is the fact that Passiontide can never be separated from Easter. To preach Christ crucified means to preach Christ crucified and risen. Psalmists, prophets, evangelists, apostles all recognize this great truth. Isaiah describes the joy of Passiontide in beautifully poetic language when he sings of God giving to those who mourn in Zion "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). That, indeed, is Lenten joy.

—E.W.S.

A Dangerous Christ

Christ is dangerous. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). This aspect of Christ is most pronounced in the Lenten message. Preachers today, however, do not generally proclaim a dangerous Christ, but a Christ who is "nice," kind, good, and loving in every way.

Christ is humanized so much today that he appears only as the Son of Man and not as the Son of God. Bishop James Pike writes in the *Christian Century* for Dec. 21, 1960, that during the last 10 years he has come to the conclusion that Joseph was the human father of Jesus. He goes on to say that

he does not deny in the least the *doctrine* of the virgin birth. Without entering into a theological discussion of James Pike's views, his statement illustrates how the miraculous and the divine are removed from Christ. He becomes an ordinary man who is not dangerous to our sinful way of life at all.

Soren Kierkegaard writes in his Journal of 1851: "It was generally feared that Christ should become dangerous for the emperor. Pilate, however, did not fear any longer when Christ stood before him scourged—but then he became dangerous not only to the emperor, but also to the gods of the emperor." Kierkegaard implies in this statement that the scourged Christ becomes dangerous to our present way of living both in the church and in society.

Pilate was compelled to do something with Christ, so he had him scourged. We are not satisfied with a scourged and crucified Christ, but we embellish him with all sorts of things and make him a kind and nice fellow who blesses our own ideas about the church and Christian life. Thus we prevent him from becoming dangerous to us. We can keep on worshipping our idols, and we need not change even while we say that we lift up the cross of Christ.

A Minneapolis pastor recently said that the new church in which he and the congregation are soon to worship might some day become headquarters for communist propaganda. Is he a pessimist? No, I think he is a realist. The fact is that Christianity is losing its hold on the Western World, in Europe and in America. The Scandinavian countries are almost 100% Lutheran, but the general church attendance is only 2% of the population. Is that because they preach a Christ who is not dangerous to their modern idols?

We in America are proud of the fact that we have a much better church attendance. Is that because we are smart enough to use the emperor's gods to make us attend church? Who are his gods? They are the gods of Pilate, too. He feared men, he wanted to be popular, he did not want to make a clear commitment, he simply wanted to be one of the crowd. If regard for such gods largely accounts for our church attendance in America, we may be worse off in the end.

We fear you may hear nearly all the Lenten sermons of the land without being disturbed, without getting a glimpse of the dangerous Christ. Will we be able to go home every Wednesday night without any feeling of guilt, without being brought into any inner conflict, without beginning to say the prayer of the publican, "God, be merciful to me, a sinner"? We preach in such a way that the offense of the cross is removed. Such a Christ becomes harmless. He does not lead to repentance, and he does not make us take up the cross and follow him. Such a Christ does not become dangerous to our way of life.

The real Christ is dangerous because he enters into our very hearts to change them, and into our very service of God. Such a Christ becomes dangerous to evangelism, for he changes it from mere recruitment to real discipleship. He becomes dangerous to stewardship, for such a Christ will compel us to surrender all. He becomes dangerous to youth work for he makes Christ a real hero and ideal for the young. He becomes dangerous in every way.

A nice Christ or a dangerous Christ, that is the question! —JOHN M. JENSEN.

"Stung" to Action

At the constituting convention of the American Lutheran Church last April, Dr. Fredrik A. Schiotz, then president-elect, called on his brethren to take the lead in trying to eliminate discrimination in such matters as housing. Sometime later he heard this comment on his exhortation: "It is easy for you preachers to talk, but you don't have to do anything about it."

That remark, Dr. Schiotz told a group of Protestant pastors and laymen in Minneapolis who met to discuss the matter of fair housing, "stung" him to action. He got into contact with national and state leaders of the various Lutheran groups that have headquarters in Minneapolis and, in concert with these leaders, arranged for a meeting in which the matter of housing discrimination was discussed. This led to other meetings and to a decision to ask the Protestant congregations of Greater Minneapolis to observe Race Relations Sunday as a "Day of Prayer for Fair Housing" (see news story in *L.S.* for Jan. 31).

Just what—if anything— will actually be accomplished in lessening housing discrimination in Minneapolis is still not known. In the latest development the Catholic Interracial Council and the Minnesota Rabbinical Association have joined the Protestants in appealing to the state legislature to outlaw discrimination in housing. But one thing is sure: President Schiotz and other churchmen have not been content with mere words on this subject. If nothing is actually done to improve the situation, it won't be because these men didn't try to translate resolutions into action.

Now let's turn from these church officials to ourselves. We, too, acknowledge with our lips an obligation to love our neighbor as ourselves and to seek economic and social justice for all men. What are *we* doing to prove to the man on the street that we mean what we say? —E.W.S.

MR. EDITOR...

LINCOLN AND LIBERTY

Sir:

In doing some reading . . . on my pet subjects, Abraham Lincoln and the Civil War, I ran across the following quotation from Lincoln:

"Those who deny freedom to others, deserve it not for themselves, and, under a just God, cannot long retain it."

This statement appeared in Lincoln's letter of April 6, 1859, to Henry L. Pierce and others. . . . I think it is most timely and am taking the liberty of passing it on to you. . . .

ELMER ABRAHAMSON
Chicago, Ill.

SOMETHING'S MISSING

Sir:

We were very impressed with your first colorful issue, but saddened to find that you are no longer including the daily devotional. May we ask why it is omitted?

MRS. O. G. UGSTAD and family
Bonners Ferry, Ida.

Sir:

I miss W. A. Poovey's Sunday school lesson, Karl T. Schmidt's "My Bible and I," and William N. Emch's "Question Box" in the STANDARD and hope they will not be excluded permanently. Let's not make the STANDARD just a popular story magazine.

E. R. JESSE
Waterloo, Iowa

• THE LUTHERAN STANDARD *is a new paper, not a revision of the former "Lutheran Standard," the former "Lutheran Herald," or the former "Ansgar Lutheran." But it's heartening to learn that readers of these former papers miss columns they had come to know and love.—Ed.*

DOUBLE OR NOTHING

Sir:

Since I know you cherish and practice journalistic accuracy, I want to write you about the Ethiopian name custom which was used incorrectly in the Jan. 17 issue. I refer to the name "Mr. Otto Emmanuel Selassie" below the picture on page 2. What you use as "Otto" here should be spelled "Ato" and is not a proper name at all, but merely "Mr." So you really have a double Mr. Even the title "Ato" in Ethiopia is not given to a man simply because he is a male; he has to have some status to be given the "Ato." For the ordinary male it is sufficient to use his family and individual name.

Splendid is my word for the STANDARD. I wish it came every week.

JOSEPH SIMONSON, pastor
Superior, Wis.

Sir:

I note that in your excellent article on The ELC in the Jan. 17 issue you omitted mention of Lutheran Collegiate Bible Institute at Outlook, Sask., as one of the educational institutions brought into the merger by ELC. LCBI is both an academy and a Bible school and as such is unique among all our institutions.

Also not listed were the two seminaries of the former ELC, Luthe Seminary at Saskatoon, Sask., an Luther Seminary, St. Paul, Minn.

NORMAN D. FINTEL,
assistant director,
Board of College Education,
The American Lutheran Church

Sir:

. . . It is of minor importance tha your statement that "the ELC dis continued its Norwegian languag paper in 1955" (Jan. 17, p. 13) i not wholly correct. As the last edito of *Lutheraneren,* I can state author tatively that it was discontinued i the summer of 1956.

On page 24 mention is made o the "late" O. Hallesby. . . . Dr. Ha lesby is still living. . . .

HERMAN E. JORGENSEN
Minneapolis, Minn.

STAY OUT OF THE RED

Sir:

Thank you and congratulations. . . With all the solid and interesting a ticles in the STANDARD it is going t be necessary to set aside time t read.

But I have one request, and I a sure several hundred readers wou

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oin me. Please do not let some as-pirant use red ink in headlines or otherwise. Aside from some freak stunts such as black print on a blue background, I think red is worst for old people and people whose eye-sight is impaired or failing.

OLAF LYSNES
St. Paul, Minn.

Sir:

Congratulations on the new LUTHERAN STANDARD. It is attractive and readable and it has something to say.

JOHN STRIETELMEIER
Managing editor, *The Cresset*

TELL THE GOOD AND BAD

Sir:

Certain healthy movements are on in the Roman Catholic Church, such as the new changes in mass, and Protestant leaders have a responsibility not to discourage these trends.

I think that courses in Lutheran churches—possibly given in existing organizations because so few will come out for a special study course, should cover what is good in Catholicism and what is bad or dangerous—and should cover some of the same in our own faith—should begin at once and not stop at all—should accommodate classes of two or three if necessary—and should provide reference materials for those who wish to study independently.

And I still hope that there will be a newspaper advertising campaign, to reach all the many church people, non-church, or lukewarm church people, who do not read church publications or pay enough attention to what any religion stands for. . . .

MRS. R. B. HUGGINS
Olathe, Kan.

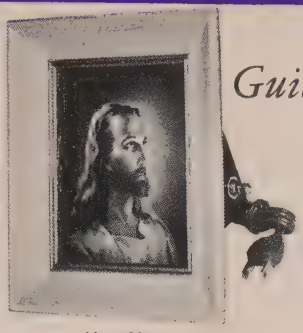
LIMIT THE CALLS

Sir:

. . . (I agree with) eliminating the possibility of pastors receiving many or consecutive calls from other congregations. Each call causes disruption within the church as well as the parsonage. The local church needs a pastor—why not keep the present one, whom God has called; unless it is the pastor's own desire to leave. Each pastor has different ways and means, and it is very unhealthy and confusing for a congregation to change pastors so often.

PAULINE OPP
Eureka, S. D.

Confirmation Leads to Dedication



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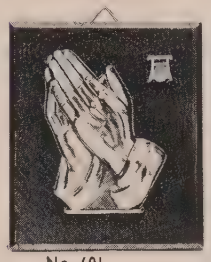

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A daily prayer book based on the main tenets of the Lutheran faith. Includes prayers by famous Lutheran leaders—Luther, Melanchthon, Bishop Lilje and others.

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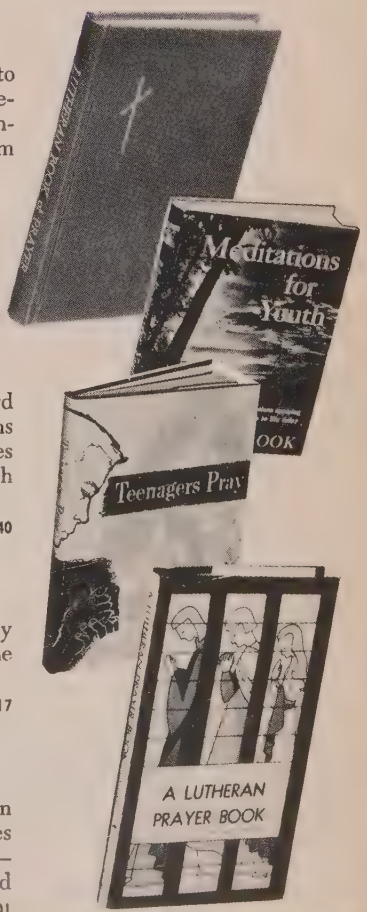


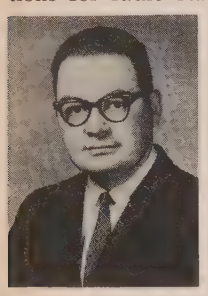
AUGSBURG PUBLISHING HOUSE

THE ALC

Way, Sandum Appointed

Two new directors with parallel responsibilities will supervise the communications-public relations activities of the ALC under a new program designed by the church's Standing Committee on Public Relations.

Bob R. Way, 31, director of operations for radio station WCOL at Co-



Way

Sandum

lumbus, Ohio, has been named director of the church's new Department of Television, Radio and Films.

Howard Sandum, 31, former Associated Press newsman, has been named director of the Department of Public Information, also a new position.

The two departments represent a virtually new approach to public relations in ALC circles. Though administratively separate because of the distinction in needs between broadcast and published media, they will work cooperatively on special projects and during major church conventions or conferences.

Way, who has 13 years' radio experience in southern states and Ohio, will plan and supervise the church's activities in broadcast and filmed media, beginning March 15. In addition to its own projects, such as the radio news program "The Church at Work," the ALC contributes to cooperative radio and TV projects of the National Lutheran Council.

Sandum, who as a newsman specialized in state government reporting, will direct the preparation of church news and features intended for general distribution to newspapers, wire services, and magazines, as well as to denominational publications. His previous position was in the ELC Office of Public Relations, where he served one year. He assumed his new duties Jan. 1.

Members of the former ELC staff who will continue in the new Department of Television, Radio, and Films include James V. Anderson, assistant director for radio; Warren L. Holmen, assistant director for engineering; and Paul E. Lundy, audio engineer. The appointments complete the selection of department heads in the church's administrative structure.

Church of the Month

A new mission congregation in Bismarck, North Dakota's fast-growing capital city, has been designated the February church-of-the-month.

It is Good Shepherd Church, located on a two-acre site four blocks west of the State Capitol. The congregation was organized Jan. 8 with 163 baptized members. The Rev. Robert Lynne is the pastor.

New Mission Film Ready

God's Bankers, new 20-minute black and white movie produced by the ALC Division of American Missions, is now available for showing in all congregations, according to Dr. Philip S. Dybvig, executive director of the division.

The new film, the division's major promotional movie for 1961, was characterized by Dr. Dybvig as "dynamic." It shows dramatically why new churches are needed and how church members can provide them.

The film is available free of charge through district committees on American Missions or through the offices of the district presidents.

On the Campus

Dana College: The Rev. James Olsen has resigned as pastor of Our Savior's Church, Lincoln, Neb., to accept a position as vice-president for special services at Dana College, Blair, Neb. His resignation was effective Feb. 1.

St. Olaf College: About 30 married couples from the Southeastern Minnesota District of the ALC participated in a lay retreat at St. Olaf College, Northfield, Minn., Jan. 28, 29. The retreat, directed by Dr. Loren Halvorson, director of church occupations and lay training of the ALC's Division of Education, is a pilot project of th church and was begun last summer. I is designed to provide time for Chris tian people from all walks of life t come together and discuss the under lying truths of their faith.

• Dr. Clemens M. Granskou, pres dent of St. Olaf, was elected presider of the Council of Protestant College and Universities at the organization third annual meeting in Denver, Colo last month. The council was inaugu ated in 1959 to assist member college in developing their program of Chri tian higher education.

• St. Olaf was among the 159 co leges that received a grant from th DuPont Company for advanced teach ing in scientific and related fields.

Luther Seminary: The Rev. Haro Floreen was installed last month professor of Ethics and English Bib at Luther Theological Seminary, Sa katoon, Sask. Professor Floreen repr sents the Augustana Lutheran Chur on the seminary faculty, which trai ministers for all the Lutheran bodi in Canada except the Missouri Syno

Luther Seminary is connected wi the ALC but one-third of its boa of regents, two-fifths of its facult one-third of its budget, and one-four of its students come from other pa ticipating Lutheran synods.

Wartburg Seminary: Luther Aca emy, one of the oldest Protestant pa tors' institutes in the country, will conducted for the 22nd time at Wa burg Seminary, Dubuque, Iowa, Ju 11-20. Dr. William D. Streng, prof sor of Christian Education, will ag serve as dean.

• The Board of Regents of Wa burg Seminary has elected Pas Reuben G. Pirner of Our Savio Church, Twin Falls, Ida., as profes of liturgics and church music. A 19 graduate of Wartburg Seminary, P tor Pirner received his bachelor arts degree from Augustana Colle Sioux Falls, S. D., and his master music degree from the University Michigan. He also attended a numb of other universities throughout country.

Before beginning his duties Wartburg, Pastor Pirner is plann further advanced study under Christhard Mahrenholz at Hannov Germany.

Pacific Lutheran University: P has received approval of prelimin applications for a loan of $1,250,0

om the Federal Housing and Home inance Agency. The loan will be used construct a men's residence hall nd additional dining facilities. It is xpected that construction will be- in next summer.

• The university's department of ociology has been approved for con- tituent membership in the Council on ocial Work Education, Dr. E. C. norr, dean of PLU's College of Arts nd Sciences and professor of sociol- gy, explained, "This approval means hat the department of sociology has omplete approval nationally for its ndergraduate program in the prepa- ation of students who intend to enter he various areas of social and insti- utional work."

California Lutheran College: Dr. Elwin D. Farwell has been named he dean of the new California Lu- heran College, which will open next September.

Dr. Farwell holds advanced de- grees in three fields: education, in which he earned his doctorate at the University of California; agriculture, in which he earned his master of sci- ence degree at Michigan State Uni- versity; and in theology, in which he earned his bachelor of divinity degree from Pacific Theological Seminary. For the last few years he has been pastor of Salem Lutheran Church, An- drew, Iowa.

California Lutheran College antici- pates an enrollment of 400 students when it opens next fall.

Luther College: A Te Deum serv- ice last month opened a year-long centennial observance of Luther Col- lege, Decorah, Iowa. Dr. N. Astrup Larsen, a son of the first president of the college, preached the sermon.

Heading the centennial speakers' list throughout the year are persons prominent in government, church, and education. Among them are Dr. Ar- thur S. Flemming, until recently secre- tary of the U. S. Department of Health, Education, and Welfare; Dr. Arthur Larson, director of the World Rule of Law Center; Max Lerner, author; Dr. Halvard Lange, foreign minister of Norway; Dr. Fredrik A. Schiotz and Dr. William Larsen, pres- ident and secretary of the ALC.

Augustana College: For the fifth consecutive term Augustana College, Sioux Falls, S. D., is offering courses on television during the early morning hours. Prof. Myles Stenshoel is teach- ing a course on "Democracy at Work; Problems of Public Administration in the Sixties" on Monday, Wednesday, and Friday mornings from 7:10 to 7:40. Dr. V. R. Nelson is teaching a course entitled "Contemporary Mathe- matics" from 6:30 to 7 o'clock in the morning, and a course in modern chemistry is being taught from 6 to 6:30 in the morning.

• Dr. Lawrence M. Stavig, presi- dent of Augustana, was elected presi- dent of the National Lutheran Educa- tional Conference last month.

Wartburg College: A general tight- ening of requirements for candidates entering teacher education at Wart- burg College, Waverly, Iowa, has been announced by Dr. Herbert Max, head of the education department.

Major steps "designed to empha- size quality in the teacher education program" have already been taken by Wartburg's Teacher Education Com- mittee.

Among the Churches

OHIO-EASTERN

● Christ Church, Agincourt, Toron- to, Ont. (Pastor William G. Menter), was organized as a mission congrega- tion of the Eastern District of the ALC on Jan. 15.

WESTERN

● Two ALC pastors in Hawaii are co-emceeing a new television program, "The S.S. Adventure." Pastors Norman Hammer and Lester Hoffmann have built the program around a Bible quiz, designed to encourage Hawai- ian Sunday schools to compete against each other in answering questions on the Bible.

Included in the hour show are "Light Time," produced by the Na- tional Lutheran Council, and "Through the Porthole," an earlier production by Pastor Hammer.

The program is aired every Sunday morning on KHVH TV.

MIDWEST

● Zion Church, Woodland, Mich. (Pastor Robert C. Richardson), is building an education unit on which members are doing approximately 80% of the labor.

● St. Paul Church, Chatsworth, Ill. (Pastor Elmer F. Klingensmith), held a note-burning ceremony Jan. 15, sig- nifying cancellation of the last indebt- edness on a five-year building pro- gram.

● A 65-bed nursing home, to be built near Luther College, will be the first unit of the Decorah Retirement Center in Decorah, Iowa. A new cor- poration representing 34 congregations in the area plans a retirement apart- ment building as the second unit of the center. The corporation has also received title to the Aase Haugen Home for the Aged in rural Decorah, formerly owned by the ELC, and will continue to operate it.

● At Racine, Wis., Bethesda Church (ELC) and Immanuel Church (UELC), merged on Jan. 1. The new congrega-

Shown above is the chancel of the recently dedicated Grace Church, San Francisco, Calif. (Pastor Wm. E. Baker). The "Crucifixion" is a mosaic done by the pastor's wife, Mrs. Margaret Baker. (See cover picture.) The mosaic is made from natural color pebbles, including semi-precious stones, gathered from California beaches. Mrs. Baker used a mosaic technique showing no cement.

tion, which is planning a new church on property formerly owned by Bethesda, has adopted the name "Lutheran Church of the Resurrection." It will be served by Pastor Roger Knudson.

● Approved contracts totalling $534,832 for construction of the balance of the Lutheran Home for the Aging, Oconomowoc, Wis., will bring the total value of the home to more than ¾ of a million dollars, according to the Rev. C. G. Shalkhauser, superintendent-chaplain of the home. When completed, the home will accommodate about 125 residents, from the fully ambulatory to those requiring maximum nursing care.

UPPER MIDWEST

● A new 40-bed retirement nursing home at Stanley, N. D., is now receiving residents. It is an institution of the Bethel Home Corporation of Williston, N. D.

● The Rev. Magnus Lutness, Bismarck, N. D., attended the annual conference of American Legion department chaplains in Indianapolis, Ind., last month. Pastor Lutness is the department chaplain for North Dakota.

SOUTH-CENTRAL

● *The Southern Lutheran,* official publication of the Southern District of the ALC, made its appearance in January in 8-page tabloid form, and is being mailed to every ALC home in the district. Edited by Pastor Kurt C. Hartmann, La Vernia, Tex., the new paper will be published monthly and will feature district news.

● St. Paul Church, Freeport, Tex. (Pastor Charles D. Sherman), now broadcasts a weekly Sunday morning radio program entitled "The Voice of St. Paul's Lutheran."

● Trinity Church, Gordon, Neb. (Pastor E. Bergstraesser), burned its mortgage Jan. 15, completing payment ahead of schedule.

● Ascension Church, Mexico City, Mexico (Pastor Wm. A. Slaughter), now has members from Holland, Brazil, Spain, Puerto Rico, Cuba, Peru, and other countries. Ascension Church now sends the LUTHERAN STANDARD into every home of the congregation.

Changes of Address

Elmer E. Aalto, from Sullivan, Wis., to Route 4, Richland Center, Wis. (St. John).

Irvin S. Briese, from Box 1178 to 1802 Silver Ave., Donna, Tex.

Louis F. G. Brunner, from 16827 113th Ave. S. E. to 16620 109th Ave. S. E., Renton, Wash.

Clifford A. Dirksen from Chokio, Minn., to 4615 Hampshire Ave. N., Minneapolis 27, Minn. (St. James).

W. E. Doerr, from Warrenton, Tex., to 975 W. Round Bunch Rd., Bridge City, Tex. (St. Mark).

Norris Halvorson, from 418 N. Yelm to Box 701, Kennewick, Wash.

Herbert A. Hanson (asst. to dist. pres.), from Park Ridge, Ill., to 1040 N. Martin Rd., Janesville, Wis.

K. J. Herbener (retired), from Waupun, Wis., to 16721 Magneson Loop, Los Gatos, Calif.

W. A. Hummel, from Tower City, N. D., to Kulm, N. D. (Zion and St. Paul).

Donald W. Johnson (campus pastor), from Naicam, Sask., to Lutheran Student Centre, 1079 Richmond St. N., London, Ont.

K. Roger Johnson, from Ambrose, N. D., to Harvey, N. D. (First, Bethel, and Bethania).

Roger C. Paulson, from Fort Ransom, N. D., to Minnewaukan, N. D. (St. Peter, Immanuel, W. Minnewaukan Free, and Stony Lake).

P. C. Pederson (supt.), from Williston, N. D., to Story City Old People's Home, Story City, Iowa.

E. C. Reinertson (district president), from Northfield, Minn., to Christ Lutheran Church, 495 Park Ave., St. Paul, Minn.

Donald G. Saul, from Bowling Green, Ohio, to 4873 Cleveland Rd., Wooster, Ohio (Salem).

O. M. Severseike, from 1006 16th St. to 1009 16th St., Ames, Iowa.

T. A. Thompsen (regional director, American Missions), from Minneapolis, Minn., to 16110 Acres St., Sepulveda, Los Angeles, Calif.

Jesse W. Thompson, from Yakima, Wash., to 222 Avalon Dr., Daly City, Calif. (Westlake).

Kenneth A. Vinge, from Coeur d'Alene, Ida., to Jordan, Mont. (St. John and Neudorfer).

Memo to the pastor

"Day of Examination," a Year of Jubilee booklet, is designed to strengthen and deepen the Christian life of your people.

Based on Luther's Small Catechism, it offers guidance for discussion of creed, commandments, Lord's Prayer, Lord's Supper and baptism.

Pastors who have used it report very good results. At the beginning of Lent it could simply be given to families for use at home. Or it may be used as a guide for church discussion groups in Christian self-examination.

These 16-page illustrated booklets are available for 7 cents each, or $7.00 a hundred.— Code 34-

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of
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Pagans . . . from page 5

continent may be won for the Lord Jesus Christ.

The First Group of 43

The following 43 fields were approved for occupancy by the board, and steps will be taken early in the year to occupy them:

1. North Central
Plymouth (Mpls.), Minn.
E. Fridley (St. Paul), Minn.
Eden Prairie (Mpls.), Minn.
N. Rapid City, S. D.
N. Aberdeen, S. D.
St. Cloud, Minn.
Preble (Green Bay), Wis.

2. Northeast
New Dorp, S. I., N. Y.
Springdale, Cincinnati, Ohio
Neptune Township, Monmouth Co., N. J.
Mock Road, Columbus, Ohio
Oak Dale, L. I., N. Y.
Weirton Heights, W. Va.
Montreal, Quebec

3. South
Titusville, Fla.
Greensboro, N. C.
San Antonio, Tex.
Nashville, Tenn.
Jacksonville, Fla.
Kissimmi, Fla.
Houston, Tex.

4. Central
Barrington, Ill.
Wabash, Ind.
Franklin Hills, Mich.
Ames, Iowa
West Des Moines, Iowa
Lawrence, Kan.
Boulder, Colo.
Tess Corner, Wis.

5. Southwest
Salt Lake City, Utah
Sandy, Utah
Tropicana, San Jose, Calif.
Placentia, Calif.
Fresno, Calif.
Cypress, Calif.
Newhall, Calif.
Tahoe, Calif.

6. Northwest
Progress, Ore.
Milton-Freewater, Ore.
Spokane NW, Wash.
Missoula (S), Mont.

7. Canada
Forest Lawn, Alta.
Kamloops, B. C.

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The Passion Pilgrimage
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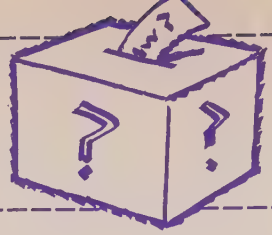
Question Box

By Stanley D. Schneider



What Kind of Communion Wine?

"Would you kindly explain the kinds of wine used for Communion? I remember a former minister telling that certain wines were used at certain times. Afterwards I noticed the difference in the color of the wines at certain times. Would you please explain this?" —C. T., Ohio

This question cannot be settled on the basis of New Testament evidence, except to say that beyond a doubt our Lord used wine when he instituted the Lord's Supper.

Some have expressed themselves as to the kind of wine. For example, the *Lutheran Church Calendar*, published by the Ashby Company of Erie, Pa., has this statement: "The traditional use of the Church of the Augsburg Confession prefers white and amber wines to red wines for Holy Communion." No reason is given for this.

On the other hand, one of my colleagues tells of one of the foremost European Lutheran theologians saying that he thought we should use red wine because we are Lutherans. He didn't elaborate either.

Where does this leave us? Does it mean that there is no principle involved? It seems to me that the most that can be said is this: As we look at the life of Christ and what he said and did, it can be seen that he used what was at hand in his ministry. In order to teach a lesson he pointed to the birds of the air and the flowers of the field. He used many common articles in his parables.

In the Lord's Supper, too, Jesus used wine that was at hand. If any principle is to be derived from this it would be that we should use that which is at hand. This would mean grape wine, red or white, such as is available in the place where we happen to be.

One of the older manuals of church practice, *Kirchliches Handlexicon*, says that red is preferred, but white wine is more practical because it doesn't spot if some should inadvertently be spilled. It says further that the confessions of the church do not specify whether the wine should be red or white, sweet or dry, strong or weak.

It may well be that there are local customs which influence individual congregations. But the church has never been specific about the color of the wine used in Holy Communion.

"Will you please explain St John 10:16. My upstairs tenants are Jehovah's Witnesses and they tell me 'the other sheep' are 'Jonadabs' which they say they get from 2 Kings 10:15." —H. M. B., Pa.

Here are the texts of the verses in question. "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd" (John 10:16). "And when he was departed thence

Send questions for this column to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot" (2 Kings 10:15).

The first question that may appear in the reading of the latter of these two texts is, "Where is a Jonadab at all?" Your Jehovah's Witnesses friends may delight in pointing out that if you really knew your Bible you would know that the Jehonadab referred to is the same person as the Jonadab referred to in Jeremiah 35:6 and following. Having thus demonstrated this bit of superior knowledge of a minor difference in transliterating a Hebrew name, they would go on in their interpretation.

A far more important matter than this minor business is asking what do these messages mean, and is the Second Kings passage the key to interpreting the passage from the Gospel According to St. John?

To whom was Jesus speaking in this account? Looking back to John 9:40 one can see that this text in John 10 is a part of his conversation with "some of the Pharisees." In that situation—Jesus speaking to a group from within Judaism—what would this mean, "other sheep that are not of this fold"?

The almost too obvious fact is that when Jesus spoke of other sheep he meant people outside Israel. Who are these people? They are those whom Christ has brought to faith in God, those who heed his voice. Why does something as clear as this need to be interpreted by a relatively obscure passage?

It is a sound principle of biblical interpretation to say that we interpret Scripture by Scripture. But this does not mean that we interpret what is clear by that which is less clear. Rather, the reverse should be the case. Personally, I can see no particular connection between the two passages in question.

While on this matter of using the Bible, may I suggest some helps for your own use of it. Certainly, the church would encourage the people of God to nourish their lives by the reading of Scripture. But let it be done intelligently. To know what a specific passage means, ask some questions about it. What is its literary form? Is it history, or a part of a letter, or a part of biblical poetry? What did it mean for those who first wrote or read these words? What is the context, the setting of the passage?

You won't always be able to answer all of these questions. But the church can help. Bible reading is to be done not only privately, but in the company of God's people as well.

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Family Size... By Phelva Hetland

Brud Has the Answer

"Happy Valentine's Day to you!" The chorus of greetings which took the place of the usual "good morning" rang out as the family gathered for breakfast.

"Happy Brotherhood Week!" Brud added as he slid into his place.

"So what else is new?" Jan wanted to know.

"Well, last Sunday was Abe Lincoln's birthday and Race Relations Sunday, tomorrow is Ash Wednesday, Friday is a World Day of Prayer, next Sunday is a World Day of Prayer for Students, a week from tomorrow is old George's birthday—shall I go on?"

"Enough, enough," the word came from all around the table in different keys. (This was only one of the meaningless customs which delighted this family.)

Nobody but Plain White People

After the customary family devotions, Brud said, "Now I ask you, how can we observe Race Relations or even Brotherhood Week? There's nobody around here but plain white people."

"I was thinking about that too," Pixie chimed in. "We should be able to have a party and startle our friends by inviting the new little black boy from down the street. But there isn't any."

"It's funny," Jan mused, "when I used to ride the bus with so many colored people, I finally got to thinking that the white people looked really sort of colorless and uninteresting."

"You've heard the story of how the races of man came to be, haven't you, the way the Indians tell it?" This was Dad's voice. "The Great Spirit made all these figures of clay and put them in the sun to bake, and when he came to gather them up, the burned ones became the black men, the ones that were not quite done the white men, and of course the nice red ones were the Indians. I guess every race has some similar legend."

"Always with themselves as the ones that got done just right, I suppose," Jan added.

"Isn't that the sort of prejudice that our founding fathers were aiming at when they said all men are created equal?" This was Mom's question. She went on, "I mean this notion we all have that if someone is different from us, he somehow must be made wrong. And isn't that the heart and core of all race-relations problems?" Mom loved to get a problem into a few words so she could pick it up and worry it as a puppy does a bone.

"That's devastatingly simple, and probably true," Dad replied. "I'd say it's an analysis, but hardly a solution, simply because there are very few problems that ever get to being treated at the heart and core."

"Like this now." Brud was in his element. "In the South there's no separating it from state's rights. The federal government says 'Integrate' and the local government says 'Segregate'—what's poor John Q. Public going to do? Add to that his church and school and his own conscience, and I'd hate to be in his shoes."

Jan shuddered visibly: "If I lived there, I'd most likely find myself lined up on the side of the fence where I had no intention of being, just because I couldn't tell which is which."

"There's lots of things I can't tell which is which about," was Pixie's plaintive comment, ending with a rueful, "You know what I mean—people talk and talk about everything."

"You know what? I bet a hundred years from now people will call this the Age of Examination." Brud also liked to roll ideas up in little balls and play with them.

"Well!" Pixie was looking at the clock. "Let's just stick with Race Relations and Brotherhood Week and Valentine's Day for now. That's enough to get taken care of this morning if we're going to get to school on time."

A Simple Solution

At this, everyone fell to eating heartily, except Mom. She saw this as her chance to have the last word. But Brud was waving his free hand: "Teacher, may I say that the least common denominator of these three is the word *love?*"

"The least common denominator is love." Mom repeated the words slowly while the rest of the family gazed at Brud in awe. "Did you think of that just now?"

"Oh, I don't know," was Brud's answer. "I may have heard it some time, somewhere."

"With mathematics he gets a solution to everything."

"Hey, Dad, there's a simple solution."

"In words, yes, but in deed and in truth it's not simple, nor easy."

"Oh 'tis love and love alone the world is needing. . . ."

With a flurry of comments and good-byes they were off for the day's occupations. But the words still hung in the air: "The least common denominator of these three is love."

"That means they can all three be reduced to that, and it also means that you have taken one step toward a final solution." Mom was thinking aloud as she watched them go.

"And it's true, too, even if it is simple," she went on as she poured another cup of coffee and picked up her cold toast. "But human love will never do it.—It's a good thing tomorrow comes after today—" she broke off and looked around to make sure no one had heard this peculiar statement.

"Ash Wednesday, I mean," she went on, thinking aloud. "We need it and all it stands for and all that follows. Maybe it's because I've been hearing the words all my life that I never think of the real meaning. 'Thou shalt love thy neighbor as thyself'—Whew!"

 By Rolf E. Aaseng

GOOD NEWS *for Everybody*

How different our church life would be if we did not have the Gospel According to Luke!

- We would know nothing of the shepherds, angel chorus, or manger associated with Jesus' birth.
- Some parts of the liturgy, such as the "Gloria in Excelsis," would be missing.
- We would not have the stories of the Prodigal Son or the Good Samaritan.
- Children could not sing about the little man, Zacchaeus.

Our only information about these and many other items comes from Luke. He apparently got his facts from earlier written accounts and from eyewitnesses (1:1, 2), possibly even including Mary, the mother of Jesus.

Since Luke was a companion of Paul (Col. 4:14), his book may reflect Paul's views, much as Mark reflects Peter. Some parallels can be found between the Gospel and parts of Paul's Epistles (cf. 22:19 and 1 Cor. 11:23).

How Can I Be Sure?

Luke wrote especially for a man named Theophilus. Apparently Theophilus had been instructed in Christianity but wanted more information in order to satisfy himself that what he had been told was true (1:4). His quest for certainty is echoed in the book by a succession of individuals seeking assurance or further information. Among them are Zechariah and Mary, both of whom asked, "How can it be?" (1:18, 34), and the shepherds who went to Bethlehem to see for themselves what had happened.

The question, "Who is Jesus?" is asked repeatedly, by hostile Pharisees (5:21) and Herod (9:9), as well as by John the Baptist (7:20) and the disciples (8:25). Jesus asked his disciples to decide for themselves who he was (9:20). The angel's announcement gave the answer: "I bring you good news of a great joy which will come to all the people; for to you is born . . . a Savior" (2:11).

In many ways the book stresses the fact that this Savior came for all people. The ancestry of Jesus is traced not only to Abraham (as in Matthew), but to Adam, and to God (3:38). Simeon said this Savior would be a light to the *Gentiles* (2:32). John the Baptist said *all flesh* would see the salvation of God.

Looking for the Lost

The inclusiveness of Christ's salvation is brought out also by his ministry to all kinds of "lost" people. In a key verse, Jesus says he came "to seek and to save the lost" (19:10). His birth was announced to humble shepherds. He told parables about lost money, sheep, and sons—that were found (ch. 15).

He was openly criticized for associating with social outcasts: immoral women (7:37); quislings such as Zacchaeus (ch. 19), and criminals like the thief on the cross. He even had a good word to say about the Samaritans, hated by the Jews.

Considering the low status of women in those days, the attention given them in this gospel is another indication of the Savior's wide concern. Luke alone tells of raising the widow's son; he alone names some of the women who were among Christ's followers (8:2); he brings in the stories of Elizabeth, Mary, and Anna.

The symbol for Luke, a winged ox, represents a sacrifice made for all by the Savior.

Like many Greeks, Luke was interested in good literature, and his writing is acclaimed for its good style and intellectual appeal. There is more poetry in the first chapters of Luke than in all the rest of the New Testament. Luke also had a sense of history, dating events according to the current ruler (1:5; 3:1), although he did not necessarily record events in the order in which they happened.

Luke is sometimes called the gospel of prayer. It tells how Jesus prayed at every important point of his life. For example, he prayed at his baptism (3:21), before choosing his disciples (6:12), and before Peter's confession (9:18). He told two parables to urge us to keep on in prayer. When we see how the Son of God needed and used prayer, our need to pray is obvious.

As is the case in Matthew and Mark, the account in Luke pivots around the apostles' confession of faith (9:20). Preceding this is the preparation of Jesus, mostly in Judea (1:5-4:13), and his ministry in Galilee (4:15-9:50). After that comes the last journey to Jerusalem (9:51-19:44); most of this section is devoted to Christ's sayings. At Jerusalem he died and rose again (19:45-24:53).

A Different Appeal

The good news of Luke is not essentially different from that of Matthew and Mark. These three Gospels are often studied together because they are so similar. All three make use of many witnesses to show that Jesus is the Son of God. However, Luke has a slightly different appeal. He was not concerned, as was Matthew, to identify Jesus as the Messiah prophesied in the Old Testament. Furthermore, Luke's polished literary style is quite different from the stark, fast-moving narrative of Mark. His reporting of the miracles seems intended to bring out Christ's compassion more than his power.

As Paul was the apostle to the Gentiles, Luke might be called the evangelist to the Gentiles, especially to Greek-speaking people scattered throughout the world. Its message is similar to that of many of Paul's epistles. It presents a Savior who brings salvation—free—to all in need.

During the next two weeks, read the Gospel According to John. See if you agree that this book was written from a different point of view from the first three Gospels.

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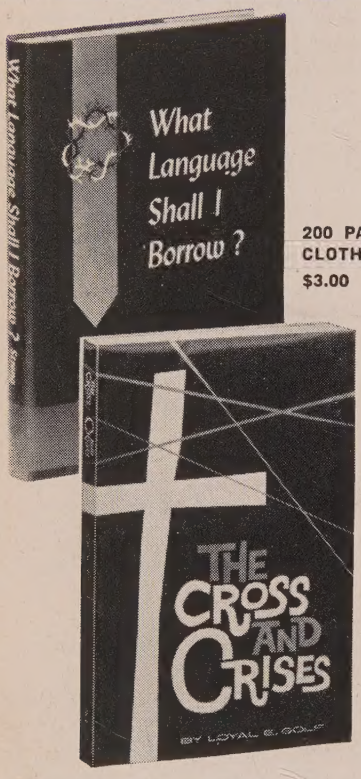

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